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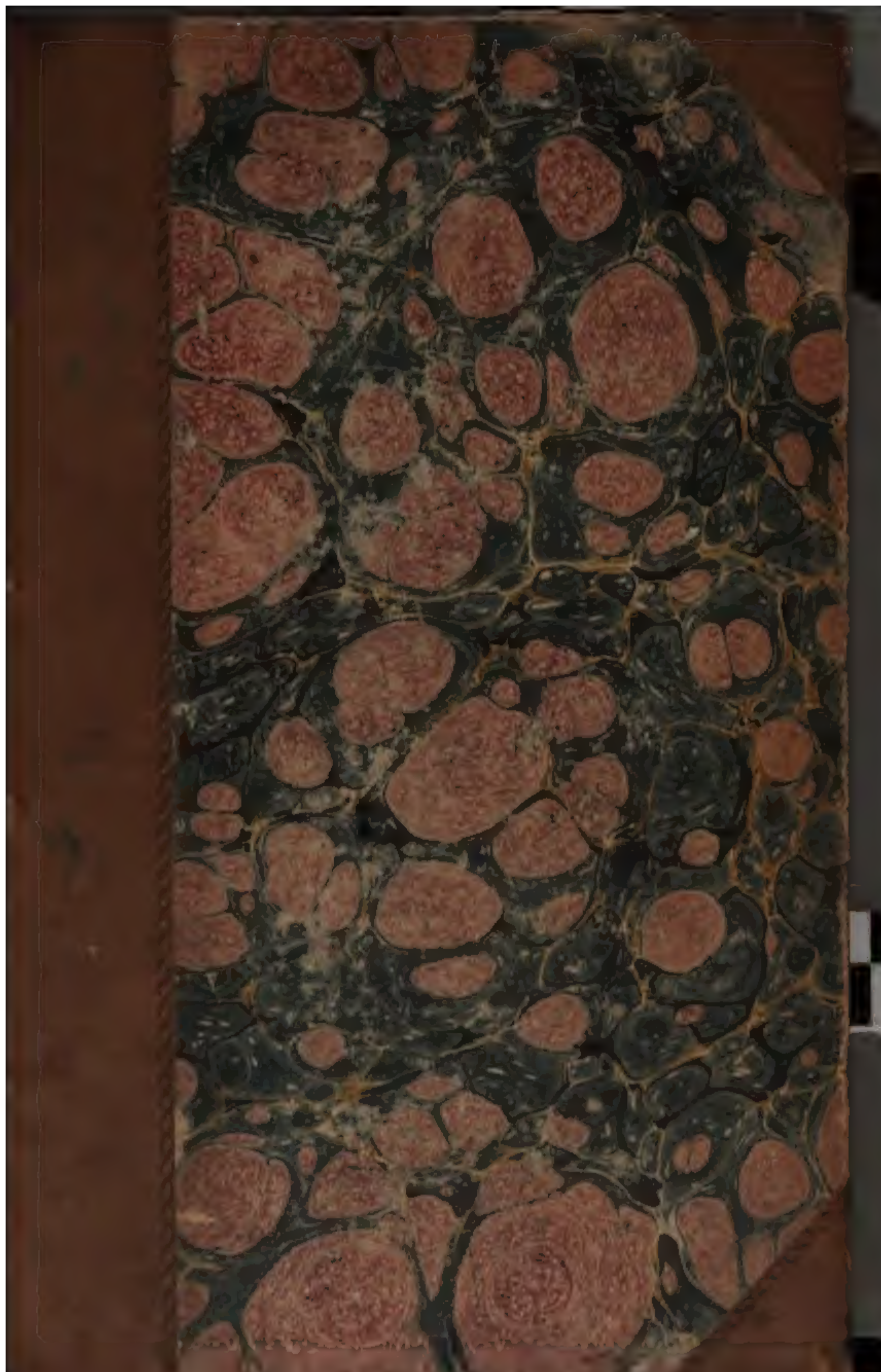
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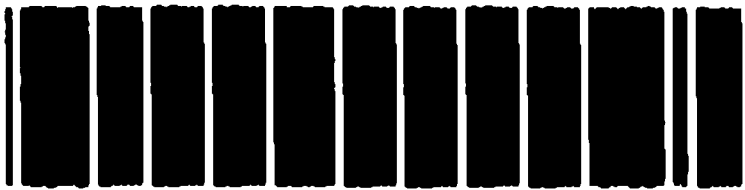
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232.

1. The first part of the document is a list of names and dates.

2.

3.

4.



**BEWARE LEST ANY MAN SPOIL YOU THROUGH
PHILOSOPHY AND VAIN DECEIT, AFTER THE
TRADITION OF MEN, AFTER THE RUDIMENTS OF
THE WORLD, AND NOT AFTER CHRIST.—Col. ii. 8.**

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1828.

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EXTRACT FROM AN IGNORANT MIND,

On the following Questions:

1st. In speaking of the Earth, does the Sacred History allude only to our Earth?

2d. Admitting that in some places the Sacred History speaks of another Earth than this, what is that unknown Earth?

3d. Does the Sacred History speak of this Earth in some places, and of an unknown Earth in others: or does it speak every where but of an Earth different from this?

Respectfully addressed to those who love the Commandments of God, and wish to understand His Word more and more.

Faciliter à un peuple la lecture a l'étude de ses livres Sacrés, est généralement une chose si féconde en bons résultats, qu'on doit la regarder comme une obligation imposée soit aux Ministres du culte, soit aux Gouvernemens, soit aux simples particuliers, &c.—*Revue Encyclopédique, Avril, 1828.*

ON THE FIRST QUESTION.

In speaking of the Earth, does the Sacred History allude only to our Earth?

THEOPHILA, I request of you to bear always in mind that I am an ignorant man, one from whom, on account of his inferiority and liability to be deceived, you cannot expect truth in its highest degree,—truth itself; and whose opinions, respecting the Bible, you ought to consider as very doubtful, differing so much as they do from those that have been generally received about it. I wish even that you will look upon them as being dangerous; because I hope it will make you the more cautious against adopting them. It would grieve me to find that you embrace any of my notions, before having diligently compared it with the Holy Scriptures, and discussed it with all the prudence and anxiety of a severe critic, who is afraid of admitting ideas that cannot be depended upon: allow me to add that I think you ought to pray earnestly to be preserved from being misled by mine.

When I was at school, I was brought up in the

common belief that this visible earth is the only one that is spoken of all through the Holy Writings ; and it did not occur to me to inquire whether it was so or not. Since that time I have been otherwise informed ; and I have now many reasons to doubt the accuracy of that opinion. But, as it has been entertained by a vast number of pious and eminent persons, I must confess that it would be the height of imprudence to reject it hastily. However, as it cannot be denied that mortal men, ever so religious, may be mistaken on some point or other, it seems to me that any one who values truth, and longs to acquire the knowledge of it, ought not to give way blindly to the sentiment of even the most esteemed characters, but that he ought to try it by the Scriptures, and to examine, without prevention, whether it exactly coincides with them or not. If, after mature investigation, it should be admitted that the Bible speaks in great many places of another earth than this, I apprehend it will follow that neither the Jewish system, nor any of the religious systems that are attended to by the denominated Christians, is correct in every part ; since they are all founded on the belief that this visible earth is the only one the Holy Writ refers to from the beginning to the end (except that to come, the creation of which is foretold in few places) ; and the necessity of searching for and building a new system more consonant with the Word of God, will appear evident to those who would like to walk but in the way of truth. Would you agree with me on the necessity to investigate whether the old notions are right or wrong, and would you seriously and cautiously inquire into it, I have no doubt that you will be amply rewarded for your trouble.

I know not, Theophila, whether you make any difference between the earth and the world that are mentioned in the Sacred History. In our common language we understand them sometimes in the same way, and at times differently. For instance, when we talk of the creation, beginning and end of the world, the map, and four parts of the world, it is clear that we mean this material earth; but we do not, when we speak of a man of the world, of the pleasures, vanities, and dangers of the world, &c. I suppose that there is likewise a difference between the earth and the world in the Bible, and I shall try to explain it in another place; but, for the present, I beg you will allow me to consider them as meaning the same thing; I am inclined to do it from the similarity that appears between them in the verses I am going to quote. Before I draw your attention to them, I think proper to state that, though it seems to me that the world, and the earth taken in her whole, or as a body composed of land and water, are nearly the same thing in the Scripture, it is likely to me, from the land being called earth, in Gen. i. 10, that there are passages where the word earth does not signify the world, but merely the dry land; that is to say, only a part of the scriptural earth or world. It may be that the words dry land, earth, and world, in the Sacred History, mean different degrees of the same thing; on which I shall say a few words elsewhere.

Genesis, 6. 11. The earth also was corrupt before God,
and the earth was filled with violence.

2 Pet. 1. 4. Having escaped the corruption that is in the world through lust.

1 John, 5. 19. And the whole world lieth in wickedness.

Gen. 9. 11. Neither shall there be any more flood to destroy the earth.

2 Pet. 2. 5. And spared not the old world, bringing in the flood upon the world of the ungodly.

3. 5. And the earth standing out of the water and in the water.

6. Whereby the world that then was, being overflowed with water, perished.

7. But the heavens and the earth, which are now.

Gen. 41. 56. And the famine was over all the face of the earth.

Luke, 4. 25. When great famine was throughout all the land.

Acts 12. 28. Agabus signified by the Spirit, that there should be great dearth throughout all the world.

1 Sam. 2. 10. The Lord shall judge the ends of the earth.

Psalms 22. 27. All the ends of the world shall remember and turn unto the Lord.

65. 5. O God, who art the confidence of all the ends of the earth.

Psalm 67. 7. All the ends of the earth shall fear him.

Isaiah, 45. 22. Look unto me, and be ye saved, all the ends of the earth.

Psalm 19. 4. And their words to the end of the world.

61. 2. From the end of the earth will I cry unto thee.

Isaiah, 43. 6. Bring my sons from far, and my daughters from the end of the earth.

62. 11. The Lord hath proclaimed unto the end of the world.

Dan. 4. 22. Thy dominion reaches to the end of the earth.

Jere. 25. 31. A noise shall come even to the ends of the earth.

Acts, 13. 47. I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

Rom. 10. 18. Their sound went into all the earth, and their words unto the ends of the world.

Job, 38. 4. Where wast thou, when I laid the foundations of the earth?

Psalm 18. 15. The foundations of the world were discovered.

82. 5. All the foundations of the earth are out of course.

24. 1. The earth is the Lord's, and the fulness

thereof: the world, and they that dwell therein.

Psalm 50. 12. For the world is mine, and the fulness thereof.

77. 18. The lightnings lightened the world; the earth trembled and shook.

68. 32. Sing unto God, ye kingdoms of the earth.

Rev. 11. 15. The kingdoms of this world are become the kingdoms of the Lord, and of his Christ.

Psalm 96. 13. For he cometh to judge the earth: he shall judge the world with righteousness, and the world with his truth.

Prov. 3. 19. The Lord by wisdom hath founded the earth.

Jere. 10. 12. He hath made the earth by his power; he hath established the world by his wisdom.

Isaiah, 24. 4. The earth mourneth and fadeth away, the world languisheth and fadeth away; the haughty people of the earth do languish.

26. 9. For when thy judgements are in the earth, the inhabitants of the world will learn righteousness.

Isaiah, 26. 18. We have not wrought any deliverance
in the earth, neither have the inha-
bitants of the world fallen.

Jere. 25. 29. I will call for a sword upon all the
inhabitants of the earth.

Nahum, 1. 5. The earth is burned at his presence ;
yea, the world, and all that dwell
therein.

Zech. 12. 1. And layeth the foundation of the earth.

Mat. 13. 35. I will utter things which have been
kept secret from the foundation of
the world.

5. 13. Ye are the salt of the earth.

14. Ye are the light of the world.

John, 3. 31. He that is of the earth, is earthy, and
speaks of the earth.

1 John, 4. 5. They are of the world : therefore speak
they of the world ; and the world
heareth them.

1 Cor. 3. 19. For the wisdom of this world is fool-
ishness with God.

James, 3. 15. This wisdom descendeth not from
above, but is earthly, sensual, de-
vilish.

Rev. 3. 10. I also will keep thee from the hour of
temptation, which shall come upon all

the world, to try them that dwell upon the earth.

Rev. 12. 9. Satan, which deceiveth the whole world.
13. 14. And deceiveth them that dwell on the earth.

From the similarity which appears to me in those verses between the world and the earth, I take for probable that in the Scripture those two words have the same signification, or differ very little one from the other. Now here are many verses, in which the earth, the dry land which is a part of it, and the world, are mentioned ; which verses I believe cannot be applied to this globe ; for they seem to me rather unintelligible, if understood literally. As I may be wrong, I beg you will carefully meditate on every one of them, and discuss whether my opinion that they ought not to be taken in the usual sense, is correct or not ; neither suffering yourself to be influenced by what I think, nor absolutely commanded by the sentiments of others.

Gen. 1. 24. And God said, let the earth bring forth the living creature, after his kind, cattle, and creeping thing, and beast of the earth after his kind : and it was so.
3. 17. Cursed is the ground for thy sake.
4. 11. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.



- Gen.** 4. 14. Thou hast driven me out this day from the face of the earth.
6. 11. The earth also was corrupt before God ; and the earth was filled with violence.
8. 21. And the Lord said in his heart, I will not again curse the ground any more for man's sake.
9. 1. Be fruitful and multiply, and replenish the earth.
13. And it shall be for a token of a covenant between me and the earth.
11. 1. And the whole earth was of one language, and of one speech.
27. 39. Thy dwelling shall be the fatness of the earth.
41. 30. And the famine shall consume the land.
- Exo.** 3. 8. Unto a land flowing with milk and honey.
15. 12. Thou stretchedst out thy right hand, the earth swallowed them. •
- Lev.** 18. 25. And the land is defiled ; therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.
26. 19. I will make your heaven as iron, and your earth as brass.
38. And the land of your enemies shall eat you up.
42. I will remember the land.
- Numb.** 13. 27. We came into the land whither thou

sentest us, and surely it flows with milk and honey.

Numb. 14. 21. And the earth shall be filled with the glory of the Lord.

16. 30. But if the Lord make a new thing, and the earth open her mouth and swallow them up, and they go down quick into the pit, then ye shall understand.

35. 33. Blood defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34. Defile not the land which ye shall inhabit, wherein I dwell; for I, the Lord, dwell among the children of Israel.

Deut. 11. 12. A land which the Lord thy God careth for: the eyes of the Lord are always upon it.

28. 23. And the earth under thee shall be iron.

29. 27. The anger of the Lord was kindled against this land, to bring upon it all the curses.

32. 1. Hear, O earth! the words of my mouth.

13. He made him ride on the high places of the earth, that he might eat the increase of the fields.

22. A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her in-

crease, and set on fire the foundations of the mountains.

Deut. 32. 43. He will be merciful unto his land and to his people.

Judges, 5. 4. Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled.

1 Sam. 2. 10. The Lord shall judge the ends of the earth.

4. 5. All Israel shouted with a great shout, so that the earth rang again.

2 Sam. 14. 20. My Lord is wise according to the wisdom of an angel of God to know all things that are in the earth.

22. 8. Then the earth shook and trembled; the foundations of heaven moved and shook because he was wroth.

16. The foundations of the world were discovered, at the rebuking of the Lord.

1 Chro. 16. 4. His judgements are in all the earth.

23. Sing unto the Lord, all the earth.

30. Fear before him, all the earth: the world also shall be stable, that it be not moved.

2 Chro. 16. 9. For the eyes of the Lord run to and fro, throughout all the earth.

Ezra, 9. 11. The land unto which you go to possess it, is an unclean land with the filthiness of the people of their land, with the abominations which have filled it

from one end to another with their uncleanness.

- Job,** 9. 6. Which shaketh the earth out of her place, and the pillars thereof tremble.
10. 22. A land of darkness, as darkness itself, and of the shadow of death, without any order, and where the light is darkness.
12. 8. Speak to the earth and it shall teach thee.
15. 19. The wise men unto whom alone the earth is given.
20. 27. And the earth shall rise up against him.
26. 7. He hangeth the earth upon nothing.
28. 24. He looketh to the ends of the earth.
30. 8. Children of fools, yea, children of base men; they were viler than the earth.
- Psalm** 2. 8. I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.
8. 1. How excellent is thy name, in all the earth!
22. 27. All the ends of the world shall remember, and turn unto the Lord.
25. 13. His soul shall dwell at ease, and his seed shall inherit the earth.
33. 5. The earth is full of the goodness of the Lord.
8. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him.

- Psalm 46. 6.** He uttered his voice, the earth melted.
- 48. 2.** The joy of the whole earth is Mount Zion.
- 50. 1.** The mighty God, even the Lord hath spoken, and called the earth, from the rising of the sun unto the going down thereof.
- 58. 11.** Verily he is a God that judgeth in the earth.
- 60. 2.** Thou hast made the earth to tremble ; thou hast broken it: heal the breaches thereof, for it shaketh.
- 63. 9.** But those that seek my soul to destroy it, shall go into the lower parts of the earth.
- 65. 9.** O God, who art the confidence of all the ends of the earth, and of them that are afar off upon the sea!
- 66. 4.** All the earth shall worship thee, and shall sing unto thee.
- 67. 7.** All the ends of the earth shall fear him.
- 68. 6.** The rebellious dwell in a dry land.
- 32.** Sing unto God, ye kingdoms of the earth!
- 71. 20.** Thou shalt bring me up again from the depths of the earth.
- 72. 19.** Let the whole earth be filled with his glory.
- 73. 9.** Their tongue walketh through the earth.
- 74. 12.** For God is my king of old, working salvation in the midst of the earth.

Psalm 74. 20. For the dark places of the earth are full of the habitations of cruelty.

75. 3. The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it.

82. 8. Arise, O God, judge the earth!

85. 11. Truth shall spring out of the earth.

95. 4. In his hand are the deep places of the earth; the strength of the hills is his also.

96. 13. For he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

97. 1. The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

4. His lightnings enlightened the world: the earth saw and trembled.

98. 3. All the ends of the earth have seen the salvation of our God.

4. Make a joyful noise unto the Lord, all the earth, rejoice, and sing praise.

99. 1. The Lord reigneth; let the people tremble; let the earth be moved.

100. 1. Make a joyful noise unto the Lord, all ye lands.

104. 13. The earth is satisfied with the fruit of thy works.

24. In wisdom hast thou made all thy works: the earth is full of thy riches.

30. Thou sendest forth thy spirit, they are

created; and thou renewest the face of the earth.

Psalm 104. 32. He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke.

114. 7. Tremble, thou earth, at the presence of the Lord.

116. 9. I will walk before the Lord in the land of the living.

119. 64. The earth, O Lord, is full of thy mercy: teach me thy statutes.

139. 15. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

Prov. 10. 30. The righteous shall never be removed: but the wicked shall not inhabit the earth.

17. 24. But the eyes of a fool are in the ends of the earth.

29. 4. The king by judgement stablisheth the land.

Eccle. 3. 11. Also he hath set the world in their heart.

Isaiah, 1. 2. Hear, O heavens, and give ear, O earth! for the Lord hath spoken.

2. 19. They shall go into the caves of the earth, when the Lord arises to shake terribly the earth.

5. 40. And if one look unto the land, behold darkness and sorrow; and the light is darkened in the heavens thereof.

Isaiah, 8. 8. And the stretching out of his wings shall fill the breadth of thy land, O Immanuel!

22. And they shall look unto the earth; and behold, trouble and darkness, dimness of anguish; and they shall be driven to darkness.

9. 2. They that dwell in the land of the shadow of death, upon them hath the light shined.

19. Through the wrath of the Lord of hosts is the land darkened.

11. 4. He shall smite the earth with the rod of his mouth.

9. The earth shall be full of the knowledge of the Lord.

12. From the four corners of the earth.

13. 9. The day of the Lord cometh to lay the land desolate; and he shall destroy the sinners thereof out of it.

11. And I will punish the world for their evil, and the wicked for their iniquity.

14. 7. The whole earth is at rest, and is quiet: they break forth into singing.

16. Is this the man that made the earth to tremble, that did shake kingdoms?

17. That made the world as a wilderness, and destroyed the cities thereof?

26. This the purpose that is purposed upon the whole earth.

24. 1. The Lord maketh the earth empty, and maketh it waste.



- Isaiah, 24.**
- 3.** The land shall be utterly emptied and utterly spoiled.
 - 4.** The earth mourneth and fadeth away, the world languisheth and fadeth away; the haughty people of the earth do languish.
 - 5.** The earth also is defiled under the inhabitants thereof, because they have transgressed the laws.
 - 6.** Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.
 - 19.** The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.
 - 26. 9.** For when thy judgements are in the earth, the inhabitants of the world will learn righteousness.
 - 10.** The wicked in the land of uprightness will deal unjustly.
 - 15.** Thou hast removed the nation far unto all the ends of the earth.
 - 18.** We have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen.
 - 19.** And the earth shall cast out the dead.
 - 21.** The earth also shall disclose her blood, and shall no more cover her slain.
 - 27. 6.** Israel shall blossom and bud, and fill the face of the world with fruit.

- Isaiah, 34. 1.** Come near, ye nations, to hear; and
 hearken, ye people: let the earth
 hear, and all that is therein: the
 world, and all things that come forth
 of it.
- 40. 22.** It is he that sitteth upon the circle of
 the earth.
- 41. 5.** The isles saw it and feared: the ends
 of the earth were afraid, drew near,
 and came.
- 9.** Thou whom I have taken from the ends
 of the earth, and called thee from the
 chief men thereof.
- 42. 4.** He shall not fail, nor be discouraged,
 till he have set judgement in the earth:
 and the isles shall wait for his law.
- 44. 23.** Sing ye, O heavens; for the Lord hath
 done it; shout, ye lower parts of
 the earth: break forth into singing,
 ye mountains, O forest, and every
 tree therein: for the Lord hath re-
 deemed Jacob, and glorified himself
 in Israel.
- 45. 8.** Let the earth open, and let them bring
 forth salvation.
- 22.** Look unto me, and be ye saved, all
 the ends of the earth.
- 49. 8.** I will give thee for a covenant of the
 people, to establish the earth, to
 cause to inherit the desolate he-
 ritages.
- 57. 13.** He that putteth his trust in me shall

possess the land, and shall inherit
my holy mountain.

Isaiah, 60. 21. They shall inherit the land for ever.

62. 4. For the Lord delighteth in thee, and
thy land shall be married.

Jere. 1. 18. I have made thee brazen walls against
the whole land.

2. 7. He defiled my land, and made my in-
heritance an abomination.

3. 2. Thou hast polluted the land with thy
whoredoms, and with thy wicked-
ness.

6. 19. Hear, O earth: behold, I will bring
evil upon this people.

22. A great nation shall be raised from the
sides of the earth.

17. 13. They that depart from me shall be
written in the earth, because they
have forsaken the Lord, the fountain
of living waters.

22. 29. O earth, earth, earth, hear the word
of the Lord.

32. A great whirlwind shall be raised up
from the coasts of the earth.

50. 46. At the noise of the taking of Babylon,
the earth is moved.

51. 7. Babylon, that made all the earth
drunken.

25. I am against thee, O destroying moun-
tain, which destroyeth all the earth!

Ezek. 7. 2. Thus saith the Lord God unto the land

of Israel: an end, the end is come upon the four corners of the land.

Ezek. 20. 6. Into a land which I had espied for them, flowing with milk and honey, which is the glory of all lands.

22. 24. Say unto her, thou art the land that is not cleansed, nor rained upon in the day of indignation.

26. 20. When I shall set thee in the low parts of the earth, in places desolate of old, and I shall set glory in the land of the living.

31. 16. And all the trees of Eden shall be comforted in the nether parts of the earth.

35. 14. When the whole earth rejoiceth, I shall make thee desolate, O mount Seir.

38. 18. When Gog shall come against the land of Israel.

19. Surely in that day there shall be a great shaking in the land of Israel.

Daniel, 4. 28. Thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

12. 2. And many of them that sleep in the dust of the earth shall awake.

Hosea, 1. 2. For the land hath committed great whoredom, departing from the Lord.

2. 21. I will hear the heavens, and they shall hear the earth.

23. And I will sow her unto me in the earth.

- Hosea,** 4. 1. There is no knowledge of God in the land.
9. 3. They shall not dwell in the Lord's land.
- Joel,** 2. 18. Then will the Lord be jealous for his land, and pity his people.
21. Fear not, O land, be glad and rejoice; for the Lord will do great things.
- Amos,** 4. 13. He that treadeth upon the high places of the land, the Lord, the God of Hosts is his name.
8. 8. Shall not the land tremble for this, and every one mourn that dwell therein?
11. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.
9. 5. The Lord God of Hosts is he that toucheth the land, and it shall melt.
6. And hath founded his troop in the earth.
- Jonah,** 2. 6. I went down to the bottom of the mountains: the earth with her bars was about me for ever.
- Micah,** 1. 2. Hear, all ye people; hearken, O earth, and all that therein is.
3. For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth.
6. 2. Hear ye, O mountains, the Lord's controversy, and ye strong foundations

of the earth: for the Lord hath a controversy with his people, and he will plead with Israel.

Nahum, 1. 5. The earth is burnt at his presence, yea, the world, and all that dwell therein.

Haba. 2. 14. The earth shall be filled with the glory of the Lord.

20. Let all the earth keep silence before him.

3. 12. Thou didst march through the land in indignation; thou didst thresh the heathen in anger.

Zeph. 1. 18. The whole land shall be devoured by the fire of his jealousy.

Zech. 6. 5. These are the four spirits of the heavens.
7. So they walked to and fro through the earth.

12. 12. And the land shall mourn, every family apart.

Mal. 3. 12. And all nations shall call you blessed: for ye shall be a delightsome land.

4. 6. Lest I come, and smite the earth with a curse.

Matt. 5. 13. Ye are the salt of the earth.

14. Ye are the light of the world.

35. Swear not by the earth; for it is God's footstool.

12. 40. So shall the Son of Man be three days and three nights in the heart of the earth.

42. The Queen of the South came from

the uttermost parts of the earth to hear the wisdom of Solomon.

Matt. 18. 7. Wo unto the world, because of offences!

28. 2. There was a great earthquake; for the angel of the Lord descended from heaven.

Mark, 4. 19. And the cares of this world choke the word, and it becomes unfruitful.

Luke, 2. 1. There went out a decree from Cæsar Augustus, that all the world should be taxed.

12. 49. I am come to send fire on the earth; and what will I if it be already kindled?

16. 8. The children of this world are in their generation wiser than the children of light.

John, 1. 9. That was the true light which lighteth every man that cometh into the world.

10. He was in the world, and the world was made by him; and the world knew him not.

29. Behold the Lamb of God, which taketh away the sin of the world.

3. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17. For God sent not his Son into the world to condemn the world, but

that the world through him might be saved.

- John,** 3. 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
31. He that is of the earth, is earthly, and speaketh of the earth.
4. 42. We know that this is indeed the Christ, the Saviour of the world.
6. 33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.
51. My flesh, which I will give for the life of the world.
7. 7. The world cannot hate you : but me it hateth ; because I testify of it that the works thereof are evil.
8. 12. I am the light of the world.
23. Ye are from beneath ; I am from above : ye are of this world ; I am not of this world.
26. I speak to the world those things which I have heard of him.
12. 19. Behold ! the world is gone after him.
31. Now is the judgement of this world ; now shall the prince of this world be cast out.
46. I am come a light into the world, that whosoever believeth in me should not abide in darkness.



- John, 12. 47.** I am not come to judge the world, but to save the world.
- 14. 17.** The spirit of truth, whom the world cannot receive, because it seeth him not.
- 19.** Yet a little while, and the world seeth me no more.
- 22.** Lord, how is it thou wilt manifest thyself unto us and not unto the world?
- 27.** My peace I give unto you: not as the world giveth, give I unto you.
- 30.** For the prince of this world cometh, and hath nothing in me.
- 31.** But that the world may know that I love the Father.
- 15. 18.** If the world hate you, ye know that it hated me before it hated you.
- 19.** If ye were of the world, the world would love his own; but because ye are not of this world, but I have chosen you out of the world, therefore the world hateth you.
- 16. 8.** When the Comforter is come, he will reprove the world of sin.
- 11.** Of judgement, because the prince of this world is judged.
- 33.** In the world ye shall have tribulation: but be of good cheer; I have overcome the world.
- 17. 6.** I have manifested thy name unto the men which thou gavest me out of the world.

- John,** 17. 11. And now I am no more in the world :
but they are in the world, and I am
come to thee.
12. While I was with them in the world, I
kept them in thy name.
14. I have given them thy word, and the
world hath hated them, because they
are not of the world, even as I am
not of the world.
23. That the world may know that thou
hast sent me.
25. O righteous father, the world hath not
known thee !
18. 20. Jesus answered him, I spake openly
to the world.
- Acts,** 8. 33. And who shall declare his generation ?
for his life is taken from the earth.
17. 6. These that have turned the world upside
down are come hither also.
31. Because he hath appointed a day in the
which he will judge the world with
righteousness.
19. 27. The great goddess Diana, whom all
Asia and the world worshippeth.
- Rom.** 3. 6. God forbid ; for then who shall judge
the world ?
4. 13. For the promise that he should be heir
of the world, was not to Abraham,
or to his seed, through the law, but
through the righteousness of faith.
5. 12. Wherefore, as by one man sin entered
into the world.

Rom. 11. 12. Now if the fall of them be the riches of the world.

12. 2. And be not conformed to this world ; but be ye transformed by the renewing of your mind.

1 Cor. 1. 20. Where is the disputer of this world ? Hath not God made foolish the wisdom of this world ?

21. For after that, in the wisdom of God, the world by wisdom knew not God.

27. But God hath chosen the foolish things of the world, to confound the wise : and God hath chosen the weak things of the world to confound the things which are mighty.

2. 6. Yet not the wisdom of this world, nor of the princes of this world, that come to nought.

12. Now we have received not the spirit of the world, but the spirit which is of God.

8. 19. For the wisdom of this world is foolishness with God.

4. 9. For we are made a spectacle unto the world, and to angels, and to men.

6. 2. Do ye not know that the saints shall judge the world ? And if the world shall be judged by you.

10. 11. They are written for our admonition, upon whom the ends of the world are come.

11. 32. But when we are judged, we are chas-

tened of the Lord, that we should not be condemned with the world.

1 Cor. 15. 47. The first man is of the earth, earthy; the second man is the Lord from heaven.

2 Cor. 4. 4. In whom the God of this world hath blinded the minds of them which believe not.

5. 19. God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.

7. 10. But the sorrow of the world worketh death.

Gal. 1. 4. Who gave himself for our sins, that he might deliver us from this present evil world.

4. 3. Even so we, when we were children, in bondage under the elements of the world.

6. 14. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Ephe. 2. 2. Wherein, in time past, ye walked according to the course of this world.

4. 9. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)

6. 12. But we wrestle against the rulers of the darkness of this world.

Philip. 2. 10. That at the name of Jesus every knee shall bow, of things in heaven, and in earth, and under the earth.

Philip. 2. 15. In the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

Col. 2. 8. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

20. Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world, are you subject to ordinances?

Col. 3. 5. Mortify your members which are upon earth, fornication, uncleanness, &c.

Heb. 9. 26. (For then must he often have suffered from the foundation of the world): but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

11. 3. Through faith we understand that the worlds were framed by the Word of God.

7. Noah prepared an ark to the saving of his house, by which he condemned the world.

38. Of whom the world was not worthy.

12. 26. Whose voice then shook the earth: but now, he hath promised, saying, yet once more I shake not the earth only, but also heaven.

James, 1. 27. And to keep himself unspotted from the world.

James, 3. 6. And the tongue is a fire, a world of iniquity.

15. This wisdom descendeth not from above, but is earthly, sensual, devilish.

4. 4. Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.

2 Pet. 1. 4. That by these promises ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

1 John, 2. 2. He is the propitiation for the sins of the whole world.

15. Love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him.

16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17. And the world passeth away, and the lust thereof.

3. 1. Therefore the world knows us not, because it knew him not.

4. 5. They are of the world : therefore speak they of the world, and the world heareth them.

5. 4. For whatsoever is born of God, overcometh the world : and this is the

victory that overcometh the world,
even our faith.

1 John, 5. 19. We know that we are of God, and the
whole world lyeth in wickedness.

Rev. 5. 3. And no man in heaven, nor in earth,
neither under the earth, was able to
open the book.

6. A lamb, having seven horns, and seven
eyes, which are the seven spirits of
God sent forth into all the earth.

6. 4. And power was given to him that sat
thereon, to take peace from the earth.

13. And the stars of heaven fell unto the
earth.

7. 1. I saw four angels standing on the four
corners of the earth, holding the four
winds of the earth, that the wind
should not blow on the earth, nor on
the sea, nor on any tree.

11. 6. These have power to smite the earth
with all plagues.

15. The kingdoms of this world are become
the kingdoms of our Lord, and of his
Christ.

18. The time is come that thou shouldest
destroy them which destroy the earth.

12. 9. And the great dragon was cast out,
that old serpent, called the Devil,
and Satan, which deceiveth the whole
world : he was cast out into the earth,
and his angels were cast out with him.

16. And the earth helped the woman, and

the earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth.

The quotations to the same purpose as the preceding ones might be much more numerous ; but I think, Theophila, that those are quite sufficient to shew you that in many places the Scripture alludes to an earth or a world different from this visible one, and which I apprehend to be unknown to us. That appears to me so evident that I cannot doubt that you have perceived it many times, in reading the Sacred History. Now, I shall submit to your consideration a number of verses wherein the waters are mentioned. Should you meditate on what is said of them, I suppose you will agree with me that, in those passages, they ought not to be understood as being of the same kind as our common water, that they must differ from it, and must belong to another earth than this.

• *On Water.*

- Gen. 1. 2. And darkness was upon the face of the deep : and the Spirit of God moved upon the face of the waters.
6. And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
7. And God made the firmament, and divided the waters which were under

the firmament, from the waters which were above the firmament : and it was so.

Gen. 1. 20. And God said, let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

7. 11. The same day were all the fountains of the great deep broken up.

Exodus, 7. 17. Thus saith the Lord, in this shalt thou know that I am the Lord ; behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. (See the remaining part of the chapter.)

15. 8. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

10. Thou didst blow thy wind, the sea covered them : they sank as lead in the mighty waters.

Lev. 22. 6. The soul which hath touched any creeping thing, shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

Numb. 19. 9. It shall be kept for a water of separation : it is a purification for sin.

Numb. 19. 13. Because the water of separation was not sprinkled upon him, he shall be unclean.

24. 7. He shall pour the water out of his buckets, and his seed shall be in many waters.

Deut. 11. 11. But the land whether ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven.

33. 19. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness; for they shall suck of the abundance of the seas, and of treasures hid in the sand.

Josh. 24. 2. Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor, and they served other gods.

14. Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt: and serve ye the Lord.

2 Sam. 22. 5. When the waves of death compassed me: the floods of ungodly men made me afraid.

12. And he made darkness pavilions round about him, dark waters, and thick clouds of the skies.

2 Sam. 22. 16. And the channels of the sea appeared,
the foundations of the world were
discovered, at the rebuking of the
Lord, at the blast of the breath of
his nostrils.

17. He sent from above, he took me ; he
drew me out of many waters.

1 Kings, 22. 27. Put him in prison, and feed him with
bread of affliction, and with water of
affliction.

2 Kings, 19. 24. I have digged and drunk strange
waters ; and with the soles of my
feet have I dried up all the rivers of
besieged places.

Job, 12. 8. And the fishes of the sea shall declare
unto thee.

15. Behold, he withholdeth the waters, and
they dry up : also he sendeth them
out, and they overturn the earth.

22. 16. Which were cut down out of time,
whose foundation was overflowed with
a flood.

26. 5. Dead things are formed from under the
waters, and the inhabitants thereof.

28. 14. The depth saith, it is not in me : and
the sea saith, it is not with me.

29. 19. My root was spread out by the waters,
and the dew lay all night upon my
branch.

36. 30. Behold, he spreadeth his light upon it,
and covereth the bottom of the sea.

37. 10. By the breath of God frost is given :

and the breadth of the waters is
straightened.

Job, 37. 11. Also by watering he wearieth the cloud:
he scattereth his bright cloud.

38. 8. Or who shut up the sea with doors,
when it brake forth, as if it had issued
out of the womb?

9. When I made the cloud the garment
thereof, and thick darkness a swad-
dling band for it.

11. And said, hitherto shalt thou come, but
no further: and here shall thy proud
waves be stayed?

16. Hast thou entered into the springs of
the sea? Or hast thou walked in the
search of the depth?

41. 31. Leviathan maketh the deep to boil like
a pot: he maketh the sea like a pot
of ointment.

32. He maketh a path to shine after him:
one would think the deep to be hoary.

Psalm 23. 2. He maketh me to lie down in green
pastures: he leads me beside the
still waters.

24. 2. For he hath founded it upon the seas,
and established it upon the floods.

29. 3. The voice of the Lord is upon the
waters: the God of glory thundereth:
the Lord is upon many waters.

10. The Lord sitteth upon the flood: yea,
the Lord sitteth king for ever.

33. 7. He gathereth the waters of the sea

together as an heap: he layeth up
the depth in storehouses.

Psalm 36. 8. And thou shalt make them drink of the
river of thy pleasures.

9. For with thee is the fountain of life: in
thy light shall we see light.

42. 7. Deep calleth unto deep at the noise of
thy waterspouts: all thy waves and
thy billows are gone over me.

46. 4. There is a river, the streams whereof
shall make glad the city of God, the
holy place of the tabernacles of the
Most High.

65. 9. Thou visitest the earth, and waterest
it: thou greatly enrichest it with the
river of God which is full of water.

68. 9. Thou, O God, didst send a plentiful
rain, whereby thou didst confirm thine
inheritance, when it was weary.

22. The Lord said, I will bring again from
Bashan, I will bring my people again
from the depths of the sea.

69. 1. Save me, O God, for the waters are
come in unto my soul.

2. I sink in deep mire, where there is no
standing: I am come into deep
waters, where the floods overflow
me.

69. 14. Deliver me out of the mire, and let me
not sink: let me be delivered from
them that hate me, and out of the
deep waters.

Psalm 69. 15. Let not the waterflood overflow me ;
 neither let the deep swallow me up,
 and let not the pit shut her mouth
 upon me.

77. 16. The waters saw thee, O God, the waters
 saw thee ; they were afraid ; the
 depths also were troubled.

19. Thy way is in the sea, and thy paths in
 the great waters, and thy footsteps
 are not known.

88. 6. Thou hast laid me in the lowest pit, in
 darkness, in the deeps.

89. 25. I will set his hand also in the sea, and
 his right hand in the rivers.

98. 7. Let the sea roar, and the fulness there-
 of: the world, and they that dwell
 therein.

8. Let the floods clap their hands : let the
 hills be joyful together.

104. 3. Who layeth the beams of his chambers
 in the waters : who maketh the clouds
 his chariot: who walketh upon the
 wings of the wind.

6. Thou coveredst it with the deep as with
 a garment: the waters stood above
 the mountains.

13. He watereth the hills from his chambers.

107. 24. These see the works of the Lord, and
 his wonders in the deep.

114. 3. The sea saw it, and fled : Jordan was
 driven back.

114. 5. What ailed thee, O thou sea, that thou

fleddest? Thou Jordan that thou wast driven back?

Psalm 124. 4. Then the waters had overwhelmed us,
the stream had gone over our soul.

5. Then the proud waters had gone over
our soul.

130. 1. Out of the depths I cried unto thee, O
Lord!

136. 6. To him that stretched out the earth
above the waters.

144. 7. Rid me and deliver me out of the great
waters, from the hands of strange
children.

147. 18. He sendeth out his word and melteth
them: he causeth his wind to blow,
and the waters flow.

148. 4. Praise him, ye heavens of heavens, and
ye waters that be above the heavens.

7. Praise the Lord from the earth, ye
dragons, and all deeps.

Prov. 3. 20. By his knowledge the depths are broken
up, and the clouds drop their dew.

8. 27. When he set a compass upon the face
of the depth.

28. When he established the clouds above:
when he strengthened the fountains
of the deep.

29. When he gave to the sea his decree,
that the waters should not pass his
commandment.

10. 11. The mouth of a righteous man is a well
of life.

- Prov. 14. 27.** The fear of the Lord is a fountain of life, to depart from the snares of death.
- 16. 22.** Understanding is a wellspring of life unto him that hath it.
- 18. 4.** The words of a man's mouth are as deep waters, and the wellspring of wisdom is a flowing brook.
- Isaiah, 8. 6.** For so much as this people refuseth the waters of Shiloah that go softly.
- 7.** Now therefore, behold, the Lord bringeth upon them the waters of the river, strong and many, even the king of Assyria, and all his glory, and he shall come up over all his channels, and go over all his banks.
- 8.** And he shall pass through Judah: he shall overflow and go over, he shall reach even to the neck.
- 11. 15.** And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river.
- 12. 3.** Therefore with joy shall ye draw water out of the wells of salvation.
- 19. 1.** The Lord rideth upon a swift cloud.
- 23. 4.** Be thou ashamed, O Zidon, for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children.
- 11.** He stretched out his hand over the sea, he shook the kingdoms.

Isaiah, 27. 1. And he shall slay the dragon that is in the sea.

33. 16. His waters shall be sure.

44. 3. I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my spirit upon thy seed, and my blessing upon thine offspring.

27. That saith to the deep, be dry, and I will dry up thy rivers.

58. 11. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

60. 5. Then shalt thou see and flow together; and thine heart shall fear and be enlarged: because the abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee.

Jere. 2. 13. For my people have forsaken me the fountain of living waters.

18. And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? Or what hast thou to do in the way of Assyria, to drink the waters of the river?

3. 3. Therefore the showers have been withholden, and there hath been no latter rain.

Isaiab, 10. 13. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth.

31. 12. And their soul shall be as a watered garden ; and they shall not sorrow any more at all.

47. 2. Thus saith the Lord, behold, waters rise up out of the North, and shall be an overflowing flood, and shall overflow the land, and all that is therein: the city, and them that dwell therein.

51. 13. O thou, that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness.

36. I will take vengeance for thee : and I will dry up her sea, and make her spring dry.

Ezek. 6. 3. Thus saith the Lord God to the rivers and to the valleys: I will bring a sword upon you, and I will destroy your high places.

26. 19. When I shall bring up the deep upon thee, and great waters shall cover thee.

27. 25. The ships of Tarshish did sing of thee in thy market, and thou wast replenished, and made very glorious in the midst of the seas.

29. 3. I am against thee, Pharaoh king of

Egypt, the great dragon that lieth in the midst of his rivers, which hast said, my river is mine, and I have made it for myself.

Ezek. 31. 4. The waters made him great, the deep set him up on high.

15. In the day when he went down to the grave, I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed.

32. 2. Say unto Pharaoh, thou art like a young lion of the nations, and thou art as a whale in the seas; and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

6. I will also water with thy blood the land wherein thou swimdest, even to the mountains: and the rivers shall be full of thee.

36. 25. Then I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you.

47. 9. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the river shall come, shall live; and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be

healed; and every thing shall live
whither the river cometh.

Daniel, 9. 26. And the end thereof shall be with a
flood.

11. 45. He shall plant the tabernacles of his
palaces between the seas in the glo-
rious holy mountain.

Hosea, 4. 3. Therefore shall the land mourn, and
every one that dwell therein shall
languish, with the beasts of the field,
and with the fowls of heaven; yea,
the fishes of the sea also shall be
taken away.

10. 12. It is time to seek the Lord, till he come
and rain righteousness upon you.

Joel, 3. 18. And a fountain shall come forth out of
the house of the Lord.

Amos, 5. 8. Seek him that maketh the seven stars
and Orion, and turneth the shadow
of death into the morning, and maketh
the day dark with night: that calleth
for the waters of the sea, and poureth
them upon the face of the earth:
the Lord is his name.

24. But let judgement run down as waters,
and righteousness as a mighty stream.

7. 4. The Lord called to contend by fire, and
it devoured the great deep, and did
eat up a part of it.

8. 12. And they shall wander from sea to sea,
and from the north even to the east,

they shall run to and fro to seek the word of the Lord, and shall not find it.

Amos, 9. 3. Though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.

Jonah, 2. 3. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and waves passed over me.

5. The waters compassed me about, even to the soul: the depth closed me round about: the weeds were wrapt about my head.

Micah, 7. 19. He will turn again, he will have compassion upon us: he will subdue our iniquities: and thou wilt cast all their sins into the depth of the sea.

Hab. 1. 14. And makest men as the fishes of the sea, as the creeping things that have no ruler over them.

3. 10. The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hand on high.

Zeph. 1. 3. I will consume man and beast: I will consume the fowls of the heaven, and the fishes of the sea: and the stumbling-blocks with the wicked.

Zech. 9. 10. He shall speak peace unto the heathen: and his dominion from sea to sea,

and from the river to the ends of the earth.

Zech. 13. 1. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness.

14. 8. In that day living waters shall go out of Jerusalem.

17. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King the Lord of hosts, even upon them shall be no rain.

Matt. 5. 45. And sendeth rain on the just and on the unjust.

8. 27. What manner of man is this, that even the winds and the sea obey him?

John, 3. 5. Except a man be born of water.

4. 14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.

7. 38. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

39. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)

9. 7. And said unto him, go, wash in the

pool of Siloam (which is by interpretation sent): he went his way therefore, and washed, and came seeing.

John, 13. 10. Jesus saith to him, he that is washed needeth not save to wash his feet, but is clean every whit, and ye are clean, but not all.

Acts, 1. 5. For John truly baptised with water; but ye shall be baptised with the Holy Ghost not many days hence.

14. 7. He gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

1 Cor. 6. 11. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

10. 4. And did all drink the same spiritual drink; (for they drank of that spiritual Rock that followed them; and that Rock was Christ.)

21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

12. 13. For by one Spirit are we all baptised into one body, and have been all made to drink into one Spirit.

Eph. 5. 26. That he might sanctify and cleanse it by the washing of water by the word.

Titus, 3. 5. Not by works of righteousness which

we have done, but according to his mercy, he saved us by the washing of regeneration, and renewing of the Holy Ghost.

Heb. 10. 22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

11. 29. By faith they passed through the Red sea, as by dry land : which the Egyptians assaying to do were drowned.

James, 3. 7. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind.

4. 8. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

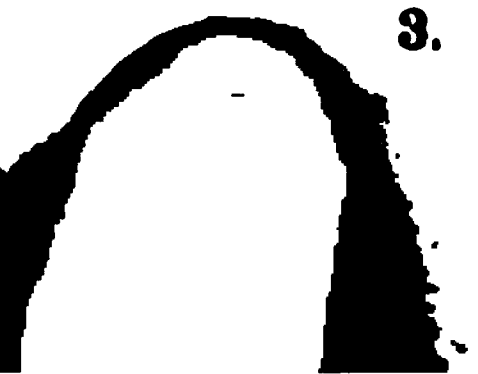
1 Peter, 1. 22. Seeing ye have purified your souls in obeying the truth through the Spirit.

3. 20. While the ark was a preparing, wherein few, that is eight souls, were saved by water.

2 Peter, 2. 5. And spared not the old world, bringing in the flood upon the world of the ungodly.

17. These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever.

3. 5. For this they willingly are ignorant of, that by the word of God the heavens



were of old, and the earth standing out of the water, and in the water.

2 Peter, 3. 6. Whereby the world that then was, being overflowed with water, perished.

1 John, 5. 6. This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

8. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

Jude, 12. Clouds without water, carried about of winds.

13. Raging waves of the sea, foaming out their own shame.

Rev. 1. 5. Unto him that loved us, and washed us from our sins in his own blood.

5. 13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

7. 17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

- Rev.** **8. 10.** And the star fell upon the third part of the rivers, and upon the fountains of waters.
- 11.** And the third part of the waters became wormwood: and many died of the waters, because they were made bitter.
- 9. 14.** Loose the four angels which are bound in the great river Euphrates.
- 10. 2.** And he set his right foot upon the sea, and his left foot upon the earth.
- 11. 6.** These have power to shut the heaven, that it rain not in the days of their prophecy: and have power over the waters to turn them to blood.
- 12. 12.** Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you.
- 15.** And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.
- 13. 1.** And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.
- 16. 3.** And the second angel poured out his vial upon the sea: and it became as the blood of a dead man; and every living soul died in the sea.
- 4.** And the third angel poured out his vial



upon the rivers and fountains of water; and they became blood.

Rev. 16. 12. And the sixth angel poured out his vial upon the great river Euphrates: and the water thereof was dried up, that the way of the Kings of the East might be prepared.

17. 1. I will show unto thee the judgement of the great whore that sits upon many waters.

15. The waters which thou sawest where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

20. 13. And the sea gave up the dead, which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to his works.

21. 6. And he said unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the water of life freely.

22. 1. And he showed me a pure river of water of life, clear as chrystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and on either side of the river was there the tree of life.

17. And the Spirit and the bride say, Come. And let him that heareth say, Come.

And let him that is athirst come.
And whosoever will, let him take the
water of life freely.

Having, Theophila, quoted to you many verses in which the earth, the world, the dry land, and the water are mentioned, in such a way that I am inclined to look upon them as being different from those that refer to the globe we inhabit, I shall now lay before you some of those in which Egypt, the Wilderness and Desert, Babylon, Zion, and Jerusalem, are spoken of, also in such a manner that I think they have no relation to this visible earth, and that they must be parts of an unknown world. In another place I mean to say something of Paradise, of the Flood, and of Tyre.

Of Egypt.

- Gen. 41. 36. That the land of Egypt perish not through famine.
55. And when all the land of Egypt was famished, the people cried to Pharaoh for bread.
56. And the famine waxed sore in the land of Egypt.
46. 4. I will go down with thee into Egypt; and I will also surely bring thee up again.
26. All the souls which came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six.

Gen. 46. 27. And the sons of Joseph, which were born him in Egypt, were two souls : all the souls of the house of Jacob, which came into Egypt, were three-score and ten.

Exo. 3. 8. And I am come down to deliver them out of the hand of the Egyptians.

6. 6. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgements.

7. 4. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people, the children of Israel, out of the land of Egypt by great judgements.

21. And there was blood throughout all the land of Egypt.

10. 7. Let the men go, that they may serve the Lord their God : knowest thou not yet that Egypt is destroyed ?

11. 4. And Moses said, thus saith the Lord, about midnight will I go out into the midst of Egypt.

9. And the Lord said unto Moses, Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt.

12. 12. For I will pass through the land of

Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgement: I am the Lord.

Exo. 12. 23. For the Lord will pass through to smite the Egyptians: and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come into your houses to smite you.

13. 3. And Moses said unto the people, remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten.

29. 46. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God.

Levit. 18. 3. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; neither shall ye walk in their ordinances.

Numb. 20. 15. How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us and our fathers.

Numb. 20. 16. And when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt.

Deut. 4. 20. But the Lord hath taken you, and brought you forth out of the iron furnace; even out of Egypt, to be unto him a people of inheritance, as ye are this day.

7. 15. And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all that hate thee.

11. 10. For the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs.

28. 68. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, thou shall see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

Josh. 5. 9. And the Lord said unto Joshua, this day have I rolled away the reproach of Egypt from off you.

2 Sam. 7. 23. Before thy people which thou redeemest

to thee from Egypt, from the nations
and their gods.

1 Kings, 8. 51. Which thou broughtest forth out of
Egypt, from the midst of the furnace
of iron.

Psalms 80. 8. Thou hast brought a vine out of Egypt:
thou hast cast out the heathen, and
planted it.

105. 38. Egypt was glad when they departed;
for the fear of them fell upon them.

135. 9. Who sent tokens and wonders into the
midst of thee, O Egypt, upon Pha-
raoh and all his servants.

Isaiah, 7. 18. And it shall come to pass in that day
that the Lord shall hiss for the fly
that is in the uttermost parts of Egypt,
and for the bee that is in the land of
Assyria.

19. 1. Behold, the Lord rideth upon a swift
cloud, and shall come into Egypt:
and the idols of Egypt shall be
moved at his presence, and the heart
of Egypt shall melt in the midst
of it.

3. And the spirit of Egypt shall fail in the
midst thereof: and I will destroy the
counsel thereof.

12. Where are they; where are thy wise
men? And let them tell thee now,
and let them know what the Lord of
hosts hath purposed upon Egypt.

Isaiah, 19. 13. The princes of Noph are deceived; they have also seduced Egypt.

14. The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

15. Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

16. In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts, which he shaketh over it.

17. And the land of Judah shall be a terror unto Egypt; every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it.

20. And it shall be for a sign and for a witness unto the Lord in the land of Egypt: for they shall cry unto the Lord because of the oppressors; and he shall send them a saviour, and a great one, and he shall deliver them.

21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day.

22. And the Lord shall smite Egypt: he shall smite and heal it.

Isaiah, 19. 24. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land.

25. Whom the Lord of hosts shall bless, saying, blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

20. 3. And the Lord said, like as my servant hath walked naked and barefooted three years, for a sign and wonder upon Egypt and upon Ethiopia.

4. So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, with their buttons uncovered, to the shame of Egypt.

5. And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

30. 2. Woe to them that walk to go down into Egypt and trust in the shadow of Egypt.

3. Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

43. 3. I gave Egypt for thy ransom, Ethiopia and Seba for thee.

Jere. 2. 36. Thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

42. 14. No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet,

nor have hunger of bread, and there we will dwell.

- Jere.** **42. 15.** If ye wholly set your faces to enter into Egypt, and go to sojourn there;
- 16.** Then it shall come to pass, that the sword, which ye feared, shall overtake you therein the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.
- 43. 11.** And when he cometh he shall smite the land of Egypt, and deliver such as are for death to death.
- 12.** And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.
- 44. 15.** Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying.
- 26.** Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt.
- 46. 8.** Egypt riseth up like a flood, and his waters are moved like the rivers;

and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.

Jere. 46. 11. Go up into Gilead and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured.

19. O thou daughter dwelling in Egypt, furnish thyself to go into captivity.

24. The daughter of Egypt shall be confounded.

Ezek. 29. 11. No foot of man, nor of beast, shall pass through Egypt, neither shall it be inhabited forty years.

30. 4. And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt.

6. They also that uphold Egypt shall fall; and the pride of her power shall come down.

8. And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed.

13. And there shall be no more a prince of the land of Egypt; and I will put a fear in the land of Egypt.

19. Thus will I execute judgements in Egypt: and they shall know that I am the Lord.

32. 18. Son of man, wail for the multitude of Egypt, and cast them down, even

her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

Hosea, 9. 6. For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them.

11. 1. When Israel was a child, then I loved him, and called my son out of Egypt.

12. 13. And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.

Joel, 3. 19. Egypt shall be a desolation, and Edom shall be a desolate wilderness.

Micah, 6. 4. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants.

Zech. 10. 11 The pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

14. 18. And if the family of Egypt go not up, and come not, that have no rain.

Rev. 11. 8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Of the Wilderness and Desert.

Gen. 16. 7. And the angel of the Lord found her by a fountain of water in the wilderness.

Exodus, 3. 18. Let us go three days journey into the wilderness, that we may sacrifice to the Lord our God.

4. 27. And the Lord said to Aaron, go into the wilderness to meet Moses. And he went and met him in the mount of God, and kissed him.

Exodus, 14. 3. Pharaoh will say, they are entangled in the land, the wilderness hath shut them in.

16. 10. They looked towards the wilderness, and behold, the glory of the Lord appeared in the cloud.

Deut. 1. 19. And when we departed from Horeb, we went through all that great and terrible wilderness, which you saw by the way of the Amorites.

8. 2. Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no.

4. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

15. Who led thee through that great and terrible wilderness, wherein were fiery serpents and scorpions, and drought, where there was no water.

16. Who fed thee in the wilderness with

manna, to do thee good at thy latter end.

Deut. 32. 10. He found him in a desert land, and in the waste howling wilderness: he led him about, he instructed him, he kept him as the apple of his eye.

Joshua, 5. 6. For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the Lord.

Judges, 8. 7. And Gideon said, therefore when the Lord hath delivered Zebah and Zalmunha into mine hand, then I will tear your flesh with the thorns of the wilderness, and with briars.

16. And he took the elders of the city, and thorns of the wilderness, and briars, and with them he taught the men of Succoth.

Job, 12. 14. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness, where there is no way.

Psalms 29. 8. The voice of the Lord shaketh the wilderness: the Lord shaketh the wilderness of Kadesh.

63. 1. My soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where no water is.

Psalm 68. 7. O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah!

72. 9. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

74. 14. Thou breakest the heads of Leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.

106. 14. But lusted exceedingly in the wilderness, and tempted God in the desert.

15. And he gave them their request, but sent leanness into their soul.

107. 4. They wandered in the wilderness in a solitary way; they found no city to dwell in.

5. Hungry and thirsty, their soul fainted in them.

40. He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

Isaiah, 32. 15. Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field.

16. Then judgement shall dwell in the wilderness, and righteousness remain in the fruitful field.

35. 1. The wilderness and the solitary place shall be glad for them: and the desert shall rejoice and blossom as the rose.

40. 3. The voice of him that crieth in the

wilderness, prepare ye the way of the Lord; make straight in the desert a high way for our God.

Isaiah, 42. 11. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit.

43. 19. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

48. 21. And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them, he clave the rocks also: and the waters gushed out.

51. 3. For the Lord shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

64. 10. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

Jere. 2. 2. I remember thee when thou wentest after me in the wilderness, in a land that was not sown.

6. Neither said they, where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts

and of pits, through a land of drought, and of the shadow of death, through a land no man passed through, and where no man dwelt?

Jere. 2. 31. O generation, see ye the word of the Lord: have I been a wilderness unto Israel, a land of darkness?

9. 26. And all in the utmost corners that dwell in the wilderness: for all those nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

12. 10. They have made my pleasant portion a desolate wilderness.

22. 6. Yet surely I will make thee a wilderness, cities which are not inhabited.

51. 43. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth.

Lamen. 5. 9. We gat our bread with our lives, because of the sword of the wilderness.

Ezekiel, 19. 13. And now she is planted in the wilderness, in a dry and thirsty ground.

20. 35. And I will bring you into the wilderness of the people.

29. 5. I will leave thee into the wilderness, thee and all the fish of thy rivers.

34. 25. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness.

Hosea, 2. 14. I will allure her, and bring her into the wilderness, and speak comfortably to her.

13. 5. I did know thee in the wilderness, in the land of great drought.

15. The wind of the Lord shall come up from the wilderness, and his spring shall become dry.

Joel, 1. 19. O Lord, to thee will I cry : for the fire hath devoured the pastures of the wilderness.

Amos, 6. 14. And they shall afflict you from the entering in of Hamath unto the river of the wilderness.

Malachi, 1. 3. I hated Esau, and laid his mountains and his heritage waste, for the dragons of the wilderness.

Matt. 3. 1. In those days came John the Baptist, preaching in the wilderness of Judea.

4. 1. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

Mark, 1. 4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

13. And he was there in the wilderness forty days tempted of Satan ; and was with the wild beasts : and the angels ministered unto him.

Luke, 1. 80. The child grew and waxed strong in

spirit, and was in the deserts till the day of his shewing to Israel.

- Luke,** 3. 2. The word of God came unto John, the son of Zacharias, in the wilderness.
4. 1. And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness.
5. 16. And he withdrew himself into the wilderness, and prayed.
- John,** 1. 23. He said, I am the voice of one crying in the wilderness, make straight the way of the Lord.
- Acts,** 7. 38. This is he that was in the church in the wilderness with the angel that spoke to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us.
- Rev.** 12. 6. And the woman fled into the wilderness, where she hath a place prepared of God.
14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.
17. 3. So he carried me away in the spirit into the wilderness.

Of Babylon.

Isaiah, 13. 19. And Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah.

20. It shall never be inhabited; neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there.

21. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

22. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

14. 4. Thou shalt take up this proverb against the king of Babylon, and say, how hath the oppressor ceased! the golden city ceased!

21. 9. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

- Isaiah, 47.** 1. Come down, and sit in the dust, O virgin daughter of Babylon !
5. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans : for thou shalt no more be called, The lady of kingdoms.
10. For thou hast trusted in thy wickedness : thy wisdom and thy knowledge, it hath perverted thee.

- Jere. 50.** 2. Babylon is taken : her idols are confounded ; her images are broken in pieces.
8. Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans.
24. I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware : thou art found, and also caught, because thou hast striven against the Lord.
29. Recompense her according to her work ; according to all that she hath done, do unto her : for she hath been proud against the Lord, against the Holy One of Israel.
31. Behold, I am against thee, O thou most proud, saith the Lord God of hosts : for thy day is come, the time that I will visit thee.
39. Therefore the wild beasts of the desert, and the owls shall dwell therein.

- ere. 51. 6. Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence.
7. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.
8. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.
9. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgement reacheth unto heaven, and is lifted up even to the skies.
25. Behold, I am against thee, O destroying mountain, saith the Lord, which destroyeth all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.
29. And the land shall tremble and sorrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.
42. The sea is come up upon Babylon: she

is covered with the multitude of the waves thereof.

Jere. 51. 44. And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall.

47. Therefore, behold, the days come, that I will do judgement upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48. Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the Lord.

49. As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

53. Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord.

55. Because the Lord hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered.

64. And thou shalt say, thus shall Babylon

sink, and shall not rise from the evil that I will bring upon her and : they shall be weary.

Daniel, 4. 30. The king spake and said, Is not this great Babylon, that I have built for the house of my kingdom, by the might of my power, and for the honour of my majesty?

Zech. 2. 7. Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

Rev. 14. 8. Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

16. 19. And the great city was divided into three parts, and the cities of the nations fell : and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

17. 5. Mystery, Babylon the great ; the mother of harlots, and abominations of the earth.

18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

18. 2. Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

4. Come out of her, my people, that ye be

not partakers of her sins, and that ye receive not of her plagues.

Rev. 18. 5. For her sins have reached unto heaven, and God hath remembered her iniquities.

10. Alas, alas, that great city Babylon, that mighty city! for in an hour is thy judgement come.

20. Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath avenged you on her.

21. Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

24. And in her was found the blood of the prophets, and of saints, and of all that were slain upon the earth.

Of Zion and Jerusalem.

2 Sam. 24. 16. And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, it is enough: stay now thine hand.

1 Kings, 11. 36. Unto his son will I give one tribe, that David may have a light always before me in Jerusalem, the city which I have chosen me to put my name there.

1 Kings, 15. 4. For David's sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem.

2 Kings, 19. 21. The virgin the daughter of Zion hath despised thee ; the daughter of Jerusalem hath shaken her head at thee.

21. 16. Manasseh shed innocent blood, till he had filled Jerusalem from one end to the other.

24. 14. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour.

1 Chro. 21. 15. And God sent an angel unto Jerusalem to destroy it.

Psalm 2. 6. Yet have I set my king upon my holy hill Zion.

9. 11. Sing praises to the Lord which dwelleth in Zion.

14. 7. O that the salvation of Israel were come out of Zion !

20. 2. The Lord send thee help from the sanctuary, and strengthen thee out of Zion !

48. 1. Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

2. Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the great King.

11. Let mount Zion rejoice, let the daughter

of Judah be glad, because of thy judgements.

Psalm 48. 12. Walk about Zion, and go round about her: tell the towers thereof.

50. 2. Out of Zion, the perfection of beauty, God hath shined.

51. 18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

65. 1. Praise waiteth for thee, O God, in Zion.

69. 35. For God will save Zion, and will build the cities of Judah.

74. 2. Remember thy congregation which thou hast purchased of old; the rod of thine inheritance which thou hast redeemed, this mount Zion wherein thou hast dwelt.

78. 68. He chose the tribe of Judah, the mount Zion, which he loved.

79. 1. O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

84. 7. Every one of them in Zion appeareth before God.

87. 2. The Lord loveth the gates of Zion more than all the dwellings of Jacob.

5. Of Zion it shall be said, this and that man was born in her; and the Highest himself shall establish her.

99. 2. The Lord is great in Zion.

102. 13. Thou shalt arise, and have mercy upon

Zion: for the time to favour her is come.

Psalm 102. 16. When the Lord shall build up Zion, he shall appear in his glory.

110. 2. The Lord shall send the rod of thy strength out of Zion.

125. 1. They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

128. 5. The Lord shall bless thee out of Zion, and thou shalt see the good of Jerusalem all the days of thy life.

129. 5. Let them all be confounded and turned back that hate Zion.

132. 7. We will go into his tabernacle: we will worship at his footstool.

13. For the Lord hath chosen Zion: he hath desired it for his habitation.

14. This is my rest for ever: here will I dwell; for I have desired it.

135. 21. Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord.

137. 3. Sing us one of the songs of Zion.

4. How shall we sing the Lord's song in a strange land!

147. 2. The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel.

12. Praise the Lord, O Jerusalem; praise thy God, O Zion!

149. 2. Let Israel rejoice in him that made

him: let the children of Zion be
joyful in their king.

Isaiah, 1. 21. How is the faithful city become an
harlot! it was full of judgement;
~~righteousness~~ judged in it: but now
~~murderers~~.

26. Afterward thou shalt be called the city
of righteousness, the faithful city.

27. Zion shall be redeemed with judge-
ment, and her converts with righte-
ousness.

2. 3. Come ye, and let us go up to the
mountain of the Lord, to the house
of the God of Jacob; and he will
teach us of his ways, and we will
walk in his paths: for out of Zion
shall go forth the law, and the word
of the Lord from Jerusalem.

3. 8. Jerusalem is ruined, and Judah is
fallen; because their tongue and
their doings are against the Lord.

4. 3. And it shall come to pass that he that
is left in Zion and he that remaineth
in Jerusalem shall be called holy,
even every one that is written among
the living in Jerusalem.

4. When the Lord shall have washed away
the filth of the daughters of Zion,
and shall have purged the blood of
Jerusalem from the midst thereof,
by the spirit of judgement, and by
the spirit of burning.

- Isaiah, 4. 5.** And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.
- 10. 12.** Wherefore it shall come to pass that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria.
- 24.** O my people that dwellest in Zion, be not afraid of the Assyrian.
- 14. 32.** The Lord hath founded Zion, and the poor of his people shall trust in it.
- 28. 16.** I lay in Zion for a foundation a stone, a tried stone, a precious corner stone: a sure foundation: he that believeth shall not make haste.
- 31. 4.** The Lord shall come down to fight for mount Zion, and for the hill thereof.
- 5.** So will the Lord of hosts defend Jerusalem.
- 33. 5.** The Lord hath filled Zion with judgment and with righteousness.
- 14.** The sinners in Zion are afraid; fearfulness hath surprised the hypocrites.
- 20.** Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down.

- Isaiah, 34.** 8. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.
40. 2. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of Lord's hand double for all her sins.
9. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid: say unto the cities of Judah, Behold your God.
46. 13. And I will place salvation in Zion for Israel my glory.
49. 14. But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me.
51. 16. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, thou art my people.
17. Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.
52. 1. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for hence-

forth shall no more come into thee
the uncircumcised and the unclean.

Isaiah, 52. 2. Shake thyself from the dust; arise and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion!

9. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

59. 20. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob.

60. 14. They shall call thee the city of the Lord, the Zion of the Holy One of Israel.

62. 1. For Zion's sake I will not hold my peace; and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

7. Give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

11. Say ye to the daughter of Zion, behold, thy salvation cometh: behold, his reward is with him.

65. 18. I create Jerusalem a rejoicing, and her people a joy.

19. And I will rejoice in Jerusalem, and joy in my people.

Isaiah, 66. 8. For as soon as Zion travailed, she brought forth her children.

10. Rejoice ye with Jerusalem, and be glad with her, all ye that love her : rejoice for joy with her, all ye that mourn for her.

13. Ye shall be comforted in Jerusalem.

20. They shall bring all your brethren for an offering unto the Lord, to my holy mountain Jerusalem.

Jere. 2. 2. Go and cry in the ears of Jerusalem, saying, thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espoused.

3. 17. At that time they shall call Jerusalem the throne of the Lord ; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem.

4. 14. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved ; how long shall thy vain thoughts lodge within thee !

6. 8. Be thou instructed, O Jerusalem, lest my soul depart from thee : lest I make thee desolate, a land not inhabited.

9. 11. And I will make Jerusalem heaps, and a den of dragons.

19. For a voice of wailing is heard out of Zion : how are we spoiled !

13. 9. After this manner will I mar the pride

of Judah, and the great pride of Jerusalem.

Jere. 13. 27. Woe unto thee, O Jerusalem, wilt thou not be made clean?

14. 2. The cry of Jerusalem is gone up.

19. Hast thou utterly rejected Judah? Hath thy soul loathed Zion? Why hast thou smitten us, and there is no healing for us?

17. 27. Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem.

30. 17. Because they call thee an outcast, saying, this is Zion, whom no man seeketh after.

33. 16. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, the Lord our righteousness.

50. 5. They shall ask the way to Zion with their faces thitherward, saying, come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.

Lamen. 1. 4. The ways of Zion do mourn, because none come to the solemn feasts.

8. Jerusalem hath grievously sinned; therefore she is removed.

17. Zion spreadeth forth her hands, and there is none to comfort her.

2. 1. How hath the Lord covered the daughter of Zion, with a cloud in his anger,

and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! .

Lamca. 4. 11. The Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

Ezek. 16. 3. Thus saith the Lord God unto Jerusalem; thy birth and thy nativity is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite.

32. 4. Samaria is Abolah, and Jerusalem Abolibah.

Daniel. 9. 16. Let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain.

Jerl. 2. 1. Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh.

32. Be glad then, ye children of Zion, and rejoice in the Lord your God.

32. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance.

3. 16. The Lord also shall roar out of Zion, and utter his voice from Jerusalem.

Joel, **3. 17.** So shall ye know that I am the Lord
your God dwelling in Zion, my holy
mountain: then shall Jerusalem be
holy; and there shall no strangers
pass through her any more.

20. But Judah shall dwell for ever, and Je-
rusalem from generation to genera-
tion.

Obadiah, **17.** But upon mount Zion shall be deliver-
ance, and there shall be holiness.

21. And saviours shall come upon mount
Zion, to judge the mount of Esau,
and the kingdom shall be the
Lord's.

Micah, **3. 10.** They build up Zion with blood, and
Jerusalem with iniquity.

4. 7. And the Lord shall reign over them in
mount Zion from henceforth even for
ever.

8. And thou, O tower of the flock, the
strong hold of the daughter of Zion,
unto thee it shall come, even the first
dominion: the kingdom shall come
to the daughter of Jerusalem.

Zeph. **3. 14.** Sing, O daughter of Zion! shout, O
Israel! be glad and rejoice with all
thy heart, O daughter of Jerusalem!

16. In that day it shall be said to Jerusalem,
fear thou not; and to Zion, let not
thy hands be slack.

Zech. **1. 14.** I am jealous for Jerusalem and for Zion
with a great jealousy.

- Zech.** **1. 17.** The Lord shall yet comfort Zion, and shall yet choose Jerusalem.
- 2. 7.** Deliver thyself, O Zion, that dwellest with the daughter of Babylon.
- 10.** Sing and rejoice, O daughter of Zion ; for lo, I come, and I will dwell in the midst of thee.
- 8. 3.** Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem : and Jerusalem shall be called a city of truth ; and the mountain of the Lord of hosts the holy mountain.
- 22.** Many people shall come to seek the Lord in Jerusalem, and to pray before the Lord.
- 9. 9.** Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy king cometh unto thee ; he is just, and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass.
- 12. 2.** Behold, I will make Jerusalem a cup of trembling unto all the people round about.
- 3.** And in that day will I make Jerusalem a burdensome stone for all people.
- 14. 2.** I will gather all nations against Jerusalem to battle ; half of the city shall go forth into captivity.
- 8.** In that day living waters shall go out of Jerusalem.
-

Matt. 2. 3. Herod was troubled, and all Jerusalem with him.

3. 5. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan.

5. 35. Nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king.

21. 10. And when he was come into Jerusalem, all the city was moved, saying, who is this?

23. 37. O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Luke, 13. 33. It cannot be that a prophet perish out of Jerusalem.

19. 11. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

41. And when he was come near, he beheld the city and wept over it.

42. Saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.

Luke, 19. 43. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.

44. And shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation.

21. 24. And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

23. 28. Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

John, 4. 20. Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship.

21. The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

24. God is a Spirit ; and they that worship him, must worship him in spirit and in truth.

11. 55. And the Jews' Passover was nigh at hand : and many went out of the country up to Jerusalem before the Passover, to purify themselves.

Acts, 2. 5. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.

- Acts, 20. 22.** And now I go bound in the spirit unto Jerusalem.
- 21. 4.** Who said to Paul through the spirit, that he should not go up to Jerusalem.
- Gal. 4. 24.** Which things are an allegory. For these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.
- 25.** For this Agar is mount Sinai, in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.
- 26.** But Jerusalem which is above, is free, which is the mother of us all.
- Heb. 11. 10.** For he looked for a city which hath foundations, whose builder and maker is God.
- 12. 22.** But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.
- 23.** To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.
- 24.** And to Jesus, the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.
- 1 Pet. 2. 6.** Wherefore also it is contained in the Scripture, behold, I lay in Sion, a

chief corner-stone, elect, precious:
and he that believeth on him shall not
be confounded.

- Rev. 3. 12.** Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God.
- 14. 1.** And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.
- 21. 2.** And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
- 10.** And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.
- 21. 22.** And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.
- 23.** And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

Rev. 22. 14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

I know not, Theophila, what answer you will give to the first question, in consequence of your meditations on all the verses which I have set before you: my opinion being that they refer to another earth than this, I hope you will allow me to say that it seems that this visible earth is not the only one spoken of in the Sacred History.

Now, on account of the relation which heaven, the heavens and their contents bear to the earth, and also on account of their great importance for us, permit me to invite you to examine whether what is said of them, in the following verses, can be applied to the celestial bodies that are visible to us; and reconciled with our general notions concerning heaven: which are, if I am not mistaken, that it is a most beautiful spot, country, or kingdom, existing somewhere in the immensity of space; whereto the souls of the righteous go after their natural death, and where, after their re-union with their bodies, they will continue for ever and ever happy and praising God the Almighty.

Of Heaven, and the Heavens; and of the Sun, Moon, and Stars.

Genesis, 7. 11. And the windows of heaven were opened.

8. 2. And the windows of heaven were

stopped, and the rain from heaven was restrained.

Gen. 19. 24. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.

27. 39. Thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.

28. 17. This is none other but the house of God, and this is the gate of heaven.

37. 9. The sun and the moon, and the eleven stars made obeisance to me.

Exod. 16. 4. I will rain bread from heaven for you.

20. 22. Ye have seen that I have talked with you from heaven.

Lev. 26. 19. I will break the pride of your power; and I will make your heaven as iron, and your earth as brass.

Numb. 24. 17. There shall come a star out of Jacob.

Deut. 4. 11. The mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

32. Ask from one side of heaven unto the other, whether there hath been any such thing.

36. Out of heaven he made thee to hear his voice, that he might instruct thee.

Deut. 9. 1. Hear, O Israel, thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven.

Deut. 11. 21. That your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers to give them, as the days of heaven upon the earth.

28. 12. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand.

23. And the heaven that is over thy head shall be brass.

32. 1. Give ear, O ye heavens, and I will speak.

33. 28. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

Joshua, 10. 12. Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

Judges, 5. 4. The earth trembled, and the heavens dropped, the clouds also dropped water.

20. They fought from heaven, the stars in their course fought against Sisera.

2 Sam. 22. 8. The foundations of heaven moved and shook, because he was wroth.

2 Kings, 1. 10. And Elijah answered and said to the captain of fifty, if I be a man of God, then let fire come down from heaven, and consume thee and thy fifty: and there came down fire from

heaven, and consumed him and his fifty.

2 Kings, 2. 11. And Elijah went up by a whirlwind into heaven.

1 Chro. 16. 31. Let the heavens be glad, and let the earth rejoice: and let men say among the nations, the Lord reigneth.

2 Chro. 7. 1. Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house.

Job, 14. 12. So man lieth down, and riseth not till the heavens be no more.

15. 15. He putteth no trust in his saints: yea, the heavens are not clean in his sight.

20. 27. The heaven shall reveal his iniquity; and the earth shall rise up against him.

25. 5. Behold, even to the moon, and it shineth not; yea, the stars are not pure in his sight.

26. 11. The pillars of heaven tremble, and are astonished at his reproof.

13. By his Spirit he hath garnished the heavens.

35. 11. And maketh us wiser than the fowls of heaven.

38. 7. When the morning stars sang together, and all the sons of God shouted for joy.

Psalm 11. 4. The Lord is in his holy temple, the Lord's throne is in heaven.

19. 1. The heavens declare the glory of God, and the firmament sheweth his handy work.

4. In them hath he set a tabernacle for the sun ;

5. Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

6. His going forth is from the end of heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

33. 6. By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.

50. 4. He shall call to the heavens from above, and to the earth, that he may judge his people.

6. And the heavens shall declare his righteousness: for God is judge himself.

57. 10. For thy mercy is great unto the heavens, and thy truth unto the clouds.

68. 8. The earth shook, the heavens also dropped at the presence of God.

73. 9. They set their mouth against the heavens, and their tongue walketh through the earth.

78. 23. Though he had commanded the clouds

from above, and opened the doors of heaven.

Psalm 78. 24. And had rained down manna upon them to eat, and had given them of the corn of heaven.

85. 11. Truth shall spring out of the earth, and righteousness shall look down from heaven.

89. 2. For I have said, mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

5. And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints.

102. 25. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

103. 19. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

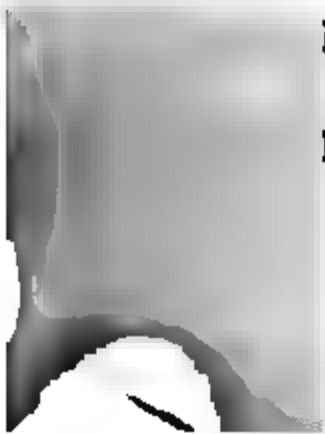
104. 2. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain.

107. 26. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

119. 89. For ever, O Lord, thy word is settled in heaven.

136. 5. To him that by wisdom made the heavens: for his mercy endureth for ever.

139. 8. If I ascend up into heaven, thou art



there: if I make my bed in hell,
behold thou art there.

Psalm 144. 5. Bow thy heavens, O Lord, and come
down: touch the mountains and they
shall smoke.

148. 3. Praise ye him, sun and moon: praise
him, all ye stars of light.

5. Let them praise the name of the Lord:
for he commanded, and they were
created.

6. He hath also established them for ever
and ever: he hath made a decree
that shall not pass.

Prov. 3. 19. The Lord by wisdom hath founded the
earth; by understanding hath he es-
tablished the heavens.

8. 27. When he prepared the heavens I was
there.

Eccle. 6. 5. Moreover, he hath not seen the sun,
nor known any thing.

8. 9. All this I have seen, and applied my
heart unto every work that is done
under the sun.

Song of Sol. 6. 10. Who is she that looketh forth as the
morning, fair as the moon, clean as
the sun.

Isaiah, 1. 2. Hear, O heavens, and give ear, O
earth, for the Lord hath spoken.

14. Your new moons and your appointed
feasts my soul hateth: they are a
trouble unto me; I am weary to bear
them.

Isaiah, 13. 5. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land.

10. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

13. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.

14. 12. How art thou fallen from heaven, O Lucifer, son of the morning!

13. For thou saidst in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God.

24. 23. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

34. 4. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll.

5. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgement.

38. 8. So the sun returned ten degrees, by which degrees it was gone down.

Isaiah, 40. 22. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.

45. 8. Drop down, ye heavens, from above, let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the Lord have created it.

51. 6. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment: and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

60. 20. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

64. 1. O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence!

65. 17. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

Isaiah, 66. 1. Thus saith the Lord, the heaven is my throne, and the earth is my footstool: Where is the house that ye build unto me, and where is the place of my rest?

22. For as the new heavens and the new earth, which I will make, shall remain before me, so shall your seed and your name remain.

Jere. 2. 12. Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord.

4. 23. I beheld the earth, and lo, it was without form and void: and the heavens, and they had no light.

28. For this shall the earth mourn, and the heavens above be black.

7. 18. And the women knead their dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

49. 36. And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds.

Lamen. 4. 19. Our persecutors are swifter than the eagles of the heaven; they pursued us upon the mountains, they laid wait for us in the wilderness.

Ezek. 8. 3. And the Spirit lifted me up between the earth and the heaven, and brought

me in the visions of God to Jerusalem.

Ezek. 32. 7. When I shall put thee out, I will cover the heaven, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light.

8. All the bright lights of heaven will I make dark over thee, and set dark-upon thy land.

Daniel, 4. 35. And he doeth according to his will in the army of heaven, and among the inhabitants of the earth.

5. 21. And his body was wet with the dew of heaven, till he knew that the Most High God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

7. 2. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of heaven strove upon the great sea.

8. 10. And it waxed great, even to the host of heaven, and it cast down some of the host, and of the stars to the ground, and stamped upon them.

11. 4. His kingdom shall be broken, and shall be divided toward the four winds of heaven.

Joel, 2, 10. The earth shall quake before them; the heavens shall tremble: the sun and

the moon shall be dark, and the stars shall withdraw their shining.

Joel, 2. 30. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

3. 15. The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16. And the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel.

Amos, 8. 9. And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.

9. 6. It is he that buildeth his stories in the heaven.

Obad. 4. Though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

Micah, 3. 6. It shall be dark unto you, that ye shall not divine, and the sun shall go down over the prophets, and the day shall be dark over them.

Haba. 3. 3. His glory covered the heavens, and the earth was full of his praise.

Haba. 3. 11. The sun and moon stood still in their habitation : at the light of thine arrows they went, and at the shining of thy glittering spear.

Haggai, 2. 6. For thus saith the Lord of hosts : yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land.

Zech. 2. 6. For I have spread you abroad as the four winds of the heaven, saith the Lord.

6. 5. And the angel answered and said unto me, these are the four spirits of the heaven, which go forth from standing before the Lord of all the earth.

12. 1. The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

Mala. 4. 2. But unto you that fear my name shall the sun of righteousness arise with healing in his wings.

Matt. 2. 2. For we have seen his star in the east, and are come to worship him.

9. And lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. When they saw the star, they rejoiced with exceeding great joy.

- Matt. 3. 16.** The heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.
- 17.** And lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased.
- 5. 3.** Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- 12.** Rejoice and be exceeding glad: for great is your reward in heaven.
- 6. 20.** But lay up yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal.
- 13. 11.** It is given unto you to know the mysteries of the kingdom of heaven.
- 43.** Then shall the righteous shine forth as the sun, in the kingdom of their Father.
- 16. 19.** And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.
- 17. 2.** And was transfigured before them, and his face did shine as the sun, and his raiment was white as the light.
- 24. 29.** Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light,

and the stars shall fall from heaven,
and the powers of heaven shall be
shaken :

Matt. 24. 30. And then shall appear the sign of the
Son of Man in heaven ; and then
shall all the tribes of the earth mourn,
and they shall see the Son of Man
coming in the clouds of heaven with
power and great glory.

31. And he shall send his angels with a
great sound of a trumpet, and they
shall gather together his elect from
the four winds, from one end of
heaven to the other.

35. Heaven and earth shall pass away ; but
my words shall not pass away.

Mark, 13. 25. And the stars of heaven shall fall, and
the powers that are in heaven shall
be shaken.

27. And then he shall send his angels, and
shall gather together his elect from
the four winds, from the uttermost
part of the earth to the uttermost
part of the heaven.

Luke, 10. 18. And he said unto them, I beheld Satan
as lightning fall from heaven.

20. But rather rejoice because your names
are written in heaven.

12. 33. Provide yourselves a treasure in the
heavens that faileth not.

15. 18. Father, I have sinned against heaven,
and before thee.

Luke, 16. 17. And it is easier for heaven and earth to pass, than for one tittle of the law to fail.

18. 22. Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven.

21. 25. And there shall be signs in the sun, and in the moon, and in the stars : and upon the earth distress of nations, with perplexity, the sea and the waves roaring.

26. Men's hearts failing them for fear, and for looking after those things which are coming on earth : for the powers of heaven shall be shaken.

John, 3. 13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.

2 Cor. 5. 1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2. For in this we groan earnestly, desiring to be clothed upon with our house which is from heaven.

12. 2. I knew a man in Christ about fourteen years ago, (whether in body, I cannot tell : or whether out of body, I cannot tell : God knoweth ;) such an one caught up to the third heaven.

- Ephc.** 1. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.
3. 15. Jesus Christ, of whom the whole family in heaven and in earth is named.
4. 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.
- Philip.** 3. 20. For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ.
- Colos.** 1. 20. And by him to reconcile all things unto himself, whether in earth or in heaven.
- 1 Thess.** 4. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first.
- Heb.** 1. 10. And the heavens are the work of thine hands.
11. They shall perish ; but thou remainest : and they shall wax old, as doth a garment.
7. 26. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.
9. 23. It was therefore necessary that the patterns of things in the heavens should be purified with these : but the hea-

venly things themselves with better sacrifices than these.

Heb. 9. 24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

1 Pet. 1. 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

2 Pet. 1. 19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

3. 7. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.

13. We according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

1 John, 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three agree in one.

Jude, 13. Wandering stars, to whom is reserved the blackness of darkness for ever.

Rev. 1. 20. The seven stars are the angels of the seven churches.

- Rev.** **2. 28.** And I will give him the morning star.
- 3. 1.** These things saith he that hath the seven spirits of God, and the seven stars.
- 6. 12.** The sun became black as sackcloth of hair, and the moon became as blood.
- 14.** And the heaven departed as a scroll when it is rolled together: and every mountain and island were moved out of their places.
- 7. 16.** They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat.
- 8. 10.** And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp.
- 12.** And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars: so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.
- 9. 1.** And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit.
- 2.** And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

- Rev. 10. 1.** And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.
- 11. 12.** And they heard a great voice from heaven, saying unto them, come up hither: and they ascended up to heaven in a cloud; and their enemies beheld them.
- 19.** And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.
- 12. 1.** And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.
- 3.** And there appeared another wonder in heaven; and, behold, a great red dragon having seven heads and ten horns, and seven crowns upon his heads.
- 4.** And his tail drew the third part of the stars of heaven, and did cast them to the earth.
- 7.** And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,
- 8.** And prevailed not; neither was their place found any more in heaven.
- 10.** And I heard a loud voice saying in

heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night.

- Rev. 12. 12.** Therefore rejoice, ye heavens, and ye that dwell in them.
- 13. 6.** And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.
- 16. 8.** And the fourth angel poured out his vial upon the sun.
- 19. 17.** And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come unto the supper of the Great God.
- 20. 11.** And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.
- 21. 1.** And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.
- 22. 5.** And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth

them light : and they shall reign for ever and ever.

Rev. 22. 16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

Let me entreat you, Theophila, not to pass to the second question, before you have, in a manner, prepared yourself to it, by reflecting seriously on all the verses which I have quoted ; and before you have tried to find out what may be the earth, the world, and the heaven alluded to in them. Should my opinion respecting them seem to you to accord with yours, it might be a kind of satisfaction for you. If, on the contrary, we should disagree totally, it might prevent you from being misled by me. For you know that I wish that you should not be brought into any error that might hurt you.

ON THE SECOND QUESTION.

Admitting that in some places the Sacred History speaks of another Earth than this, what is that unknown Earth?

Permit me, Theophila, to suppose that you have meditated on the verses which I have quoted respecting the first question, to show you the possibility and the probability that in some places the Holy Writ alludes to an earth different from this; and let me hope that you have endeavoured to find out what it can be. In case you should like to know what I myself understand by the word earth in the Scriptures, I am going to lay it before you: regretting that I am not able to satisfy you as much as I wish, and requesting of you not to consider what I shall say as a true explanation; but to take it, until you have inquired into it, only as a notion of mine, likely enough to be erroneous; as it may be doubted whether I have understood correctly the high information with which I have been favoured on the subject, and on which rest my present ideas.

This is the first verse of the twelfth chapter of Zechariah:

- The burden of the Word of the Lord for Israel,
 - which stretcheth forth the heavens, and layeth the
 - foundation of the earth, and formeth the spirit of man
 - within him."

Were I to understand the heavens in that verse, as places created in the immensity of space, having in their substance some similarity with that of this earth, and the earth as the one we walk upon, I should not conceive how the Word of the Lord could form the spirit of man with the matter of such heavens and of this earth: not that I deny that the Almighty may give mental and moral faculties to the substance of such heavens and of this earth, but because, as far as I have heard of the properties and qualities which He has given to the visible matter, they seem to me quite of a different nature from those of the invisible spirit: I mean invisible to our external eyes. Should you be of opinion that the heavens and the earth that are mentioned in that verse have no reference to the formation of the spirit, I should beg leave to dissent with you; as it cannot enter into my mind that in any verse the Scripture speaks of two things unconnected together. Since it has been given by the inspiration of God, I think myself bounden to believe that in every part of it there is an admirable link and consistency, from one end to the other. I find then myself in the necessity of forgetting this earth, and of searching what can be the Scriptural one, out of which the spirit of man is partly formed within him, and on which I am going to give you my opinion, before speaking of the heavens that correspond with it.

In Zechariah, 6. 5. I see the words *spirits of the*

heavens, and in 1 Corinthians, 2. 12. I read *the spirit of the world*. From those words I apprehend that it is in stretching forth in man the spirits of the heavens, and by laying in his heart the foundation of the spirit of the world, (which, as I have said, I take for the same thing as the earth, in the language of the Bible,) that the Word of the Lord formeth the spirit within him: which spirit appears then to me to be composed of two distinct parts, or spirits, or minds, a heavenly one, and a worldly one; as it were a double spirit, which I understood to be the man, male and female, in Genesis, 1. 27, the inner man, or the soul, which I consider as being formed and partaking of both the spiritual mind and the human mind, more or less united together; of both the heavenly and the earthly systems; as to say, a double mind, double system, double knowledge, double power.

I have been told that some writers have spoken of the soul as being immaterial. It has not been explained to me what they have meant by that word; which, I confess, does not convey any satisfactory idea to my mind, and is totally unintelligible to me. If they have understood that the soul is not material like our body, or that she is not formed of the same coarse matter or substance as the things that are visible to us, I agree with them. I leave you to judge from the following verses, whether the soul is not capable of the same functions, and is not subject to the same accidents, as other beings, only in a different and a superior way to that of our body; and to decide whether it is not likely that she is a being or thing, made up of whatsoever substance or matter, as I believe all things are.

Genesis, 2. 7. And the Lord God formed man of the dust of the ground; and breathed into his nostrils the breath of life; and man became a living soul.

34. 3. And his soul clave unto Dinah, the daughter of Jacob.

8. The soul of my son Shechem longeth for your daughter.

46. 27. And the sons of Joseph which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were three-score and ten.

Exodus, 12. 15. For whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

31. 14. For whosoever doeth any work therein, that soul shall be cut off from among his people.

Lev. 5. 1. And if a soul sin, and heareth the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

2. Or if a soul touch any unclean thing.

4. Or if a soul swear, pronouncing with his lips to do evil, or to do good.

15. If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish.

- Lev.** 6. 2. If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep.
7. 18. It shall be an abomination; the soul that eateth of it shall bear his iniquity.
20. But the soul that eateth of the flesh of the sacrifice of peace-offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people.
21. Moreover the soul that shall touch any unclean thing.
27. Whatsoever soul it be that eateth any manner of blood.
22. 6. The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.
11. But if the priest buy any soul with money, he shall eat of it, and he that is born in his house: they shall eat of his meat.
26. 11. And I will set my tabernacle among you: and my soul shall not abhor you.
- Num.** 11. 6. But now our soul is dried away: there is nothing at all besides this manna before our eyes.
21. 4. And the soul of the people was much discouraged because of the way.
5. And our soul loatheth this light bread.
- Dent.** 12. 15. Notwithstanding thou mayest kill and

eat flesh in all thy gates, whatsoever thy soul lusteth after.

Josh. 11. 11. And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe.

Judges, 16. 16. And it came to pass, when she pressed him daily with her words and urged him, so that his soul was vexed unto death.

1 Sam. 18. 1. And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

24. 11. And I have not sinned against thee; yet thou huntest my soul to take it.

25. 29. Yet a man is risen to pursue thee, and to seek thy soul; but the soul of my Lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies them shall he sling out, as out of the middle of a sling.

26. 11. Return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day.

30. 6. And David was greatly distressed; for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David

encouraged himself in the Lord his God.

2 Sam. 4. 9. As the Lord liveth, who hath redeemed my soul out of all adversity.

1Kings, 17. 2. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived.

Job, 14. 22. But his flesh upon him shall have pain, and his soul within him shall mourn.

24. 12. Men groan out of the city, and the soul of the wounded crieth out.

27. 8. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?

30. 16. And now my soul is poured out upon me; the days of affliction have taken hold upon me.

33. 18. He keepeth back his soul from the pit, and his life from perishing by the sword.

20. So that his life abhorreth bread, and his soul dainty meat.

22. Yea, his soul draweth near unto the grave, and his life to the destroyers.

28. He will deliver his soul from going into the pit, and his life from perishing by the sword.

30. To bring back his soul from the pit, to be enlightened with the life of the living.

Psalms 7. 2. Lest he tear my soul like a lion, rend

ing it in pieces, while there is none to deliver.

- Psalm 7. 5.** Let the enemy persecute my soul, and take it; let him tread down my life upon the earth, and lay mine honour in the dust. Selah.
- 16. 2.** O my soul, thou hast said unto the Lord, thou art my Lord.
- 10.** For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.
- 19. 7.** The law of the Lord is perfect, converting the soul.
- 22. 20.** Deliver my soul from the sword; my darling from the power of the dog.
- 23. 3.** He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.
- 25. 13.** His soul shall dwell at ease; and his seed shall inherit the earth.
- 30. 3.** O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit.
- 33. 19.** To deliver their soul from death, and to keep them alive in famine.
- 20.** Our soul waiteth for the Lord: he is our help and our shield.
- 34. 2.** My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

- alm 35.** 3. Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.
4. Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.
7. For without cause they hid for me their net in a pit, which without cause they have digged for my soul.
9. And my soul shall be joyful in the Lord: it shall rejoice in his salvation.
12. They rewarded me evil for good to the spoiling of my soul.
17. Lord, how long wilt thou look on? Rescue my soul from their destructions, my darling from the lions.
- 40.** 14. Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.
- 41.** 4. I said, Lord, be merciful unto me; heal my soul; for I have sinned against thee.
- 42.** 1. As the hart panteth after the water-brooks, so panteth my soul after thee, O God!
2. My soul thirsteth for God, for the living God: when shall I come and appear before God?

- Psalm 42.** 4. When I remember these things, I pour out my soul in me.
5. Why art thou cast down, O my soul !
And why art thou disquieted in me ?
Hope thou in God ; for I shall yet
praise him for the help of his countenance.
44. 25. For our soul is bowed down to the dust : our belly cleaveth unto the earth.
54. 3. For strangers are risen up against me,
and oppressors seek after my soul :
they have not set God before them.
4. Behold, God is mine helper : the Lord is with them that uphold my soul.
57. 4. My soul is among lions : and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.
63. 5. My soul shall be satisfied as with marrow and fatness : and my mouth shall praise thee with joyful lips.
8. My soul followed hard after thee ; thy right hand upholdeth me.
9. But those that seek my soul, to destroy it, shall go into the lower parts of the earth.
69. 1. Save me, O God, for the waters are come in unto my soul.
72. 13. He shall spare the poor and the needy,

and shall save the souls of the needy.

Psalm 72. 14. He shall redeem their soul from deceit and violence.

77. 2. In the day of my trouble I sought the Lord : my sore ran in the night, and ceased not : my soul refused to be comforted.

88. 3. For my soul is full of troubles : and my life draweth nigh unto the grave.

94. 17. Unless the Lord had been my help, my soul had almost dwelt in silence.

19. In the multitude of my thoughts within me thy comforts delight my soul.

21. They gather themselves together against the soul of the righteous, and condemn the innocent blood.

103. 2. Bless the Lord, O my soul, and forget not all his benefits.

106. 15. And he gave them their request ; but he sent leanness into their soul.

107. 5. Hungry and thirsty their soul fainted in them.

9. For he satisfieth the longing soul, and filleth the hungry soul with goodness.

18. Their soul abhorreth all manner of meat ; and they draw near unto the gates of death.

26. They mount up to heaven, they go down again to the depths : their soul is melted because of trouble.

109. 31. For he shall stand at the right hand of

the poor, to save him from those that condemn his soul.

Psalm 119. 20. My soul breaketh for the longing that it hath unto thy judgements at all times.

25. My soul cleaveth unto the dust : quicken thou me according to thy word.

167. My soul hath kept thy testimonies : and I love them exceedingly.

175. Let my soul live, and it shall praise thee ; and let thy judgements help me.

120. 2. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

6. My soul hath long dwelt with him that hateth peace.

121. 7. The Lord shall preserve thee from all evil : he shall preserve thy soul.

123. 4. Our soul is exceedingly filled with the scorning of those that are at ease and with the contempt of the proud.

124. 5. Then the proud waters had gone over our soul.

7. Our soul is escaped as a bird out of the snares of the fowlers : the snare is broken and we are escaped.

130. 5. I wait for the Lord ; my soul doth wait, and in his word do I hope.

131. 2. My soul is even as a weaned child.

138. 3. In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.

141. 8. But mine eyes are unto thee, O God the Lord : in thee is my trust, leave not my soul destitute.

Psalm 142. 7. Bring my soul out of prison, that I may praise thy name.

Prov. 2. 10. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul.

3. 22. So shall they be life unto thy soul, and grace to thy neck.

6. 30. Men do not despise a thief, if he steal to satisfy his soul, when he is hungry.

32. But whoso committeth adultery with a woman, lacketh understanding: he that doeth it destroyeth his own soul.

8. 36. But he that sinneth against me wrongeth his own soul: all they that hate me love death.

10. 3. The Lord will not suffer the soul of the righteous to famish.

11. 17. The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

25. The liberal soul shall be made fat: and he that watereth shall be watered also himself.

30. The fruit of the righteous is a tree of life: and he that winneth souls is wise.

13. 4. The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.

19. The desire accomplished is sweet to the soul: but it is an abomination to fools to depart from evil.

- Prov.** **14. 25.** A true witness delivereth souls : but a deceitful witness speaketh lies.
- 15. 32.** He that refuseth instruction despiseth his own soul : but he that heareth reproof getteth understanding.
- 18. 7.** A fool's mouth is his destruction, and his lips are the snare of his soul.
- 19. 2.** Also that the soul be without knowledge, it is not good.
- 8.** He that getteth wisdom loveth his own soul : he that keepeth understanding shall find good.
- 15.** Slothfulness casteth into a deep sleep : an idle soul shall suffer hunger.
- 16.** He that keepeth the commandment keepeth his own soul : but he that despiseth his ways shall die.
- 18.** Chasten thy son while there is hope, and let not thy soul spare for his crying.
- 20. 2.** The fear of a king is as the roaring of a lion : whoso provoketh him to anger, sinneth against his own soul.
- 21. 10.** The soul of the wicked desireth evil.
- 23. 14.** Thou shalt beat him with the rod, and shalt deliver his soul from hell.
- 25. 13.** As the cold of snow in the time of harvest, so is a faithful messenger to them that send him : for he refresheth the soul of his masters.
- Eccle.** **4. 8.** Neither saith he, for whom do I labour, and bereave my soul of good ?

Eccle. 6. 2. A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth.

3. And his soul be not filled with good.

Isaiah, 10. 18. And shall consume the glory of his forest, and of his fruitful field, both soul and body.

38. 15. I shall go softly all my years in the bitterness of my soul.

Jere. 2. 34. Also in thy skirts is found the blood of the souls of the poor innocents.

4. 10. Saying, ye shall have peace, whereas the sword reacheth unto the soul.

19. I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

31. Woe is me now ! For my soul is wearied because of murderers.

31. 14. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.

38. 16. As the Lord liveth, that made us this soul, I will not put thee to death.

20. Obey, I beseech thee, the voice of the Lord, which I speak unto thee : so it shall be well unto thee, and thy soul shall live.

Lam. 3. 24. The Lord is my portion, saith my soul, therefore will I hope in him.

25. The Lord is good unto them that wait for him, to the soul that seeketh him.

Lam. **3. 58.** O Lord, thou hast pleaded the causes
 of my soul; thou hast redeemed my
 life.

Ezek. **4. 14.** Then said I, ah Lord God! Behold,
 my soul hath not been polluted.

13. 19. And will ye pollute me among my
 people, for handfuls of barley, and
 for pieces of bread, to slay the souls
 that should not die, and to save the
 souls alive that should not live, by
 your lying to my people that hear
 your lies!

18. 4. Behold, all souls are mine: as the soul
 of the father, so also the soul of the
 son is mine: the soul that sinneth, it
 shall die.

27. Again, when the wicked man turneth
 away from his wickedness that he hath
 committed, and doeth that which is
 lawful and right, he shall save his
 soul alive.

Jonah, **2. 5.** The waters compassed me about, even
 to the soul.

Matt. **10. 28.** And fear not them which kill the body,
 but are not able to kill the soul: but
 rather fear him which is able to de-
 stroy both soul and body in hell.

11. 29. Take my yoke upon you, and learn of
 me; for I am meek and lowly in
 heart; and ye shall find rest unto
 your souls.

16. 26. For what is a man profited, if he shall
 gain the whole world, and lose his

own soul? or what shall a man give
in exchange for his soul?

Matt. 26. 38. Then saith he unto them, my soul is
exceedingly sorrowful, even unto
death.

Luke, 1. 46. And Mary said, my soul doth magnify
the Lord.

12. 20. But God said unto him, thou fool, this
night thy soul shall be required of
thee.

21. 19. In your patience, possess ye your souls.

John, 12. 27. Now is my soul troubled; and what
shall I say? Father, save me from
this hour; but for this cause came I
unto this hour.

Acts, 2. 43. And fear came upon every soul.

Rom. 13. 1. Let every soul be subject unto the
higher powers.

1 Thess. 2. 8. So being affectionately desirous of you,
we were willing to have imparted
you, not the gospel of God only, but
also our own soul, because ye were
dear unto us.

James, 5. 20. Let him know, that he which converteth
a sinner from the error of his way,
shall save a soul from death, and shall
hide a multitude of sins.

1 Peter, 1. 22. Seeing ye have purified your souls in
obeying the truth through the spirit,
unto unfeigned love of the brethren.

2. 11. Dearly beloved, I beseech you as
strangers and pilgrims, abstain from

fleshly lusts, which war against the soul.

1 Peter, 2. 25. For ye were as sheep going astray ; but are now returned unto the shepherd and bishop of your souls.

3. 28. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

2 Peter, 2. 8. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.

14. Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls.

3 John, 2. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

Rev. 6. 9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

16. 3. And the second angel poured out his vial upon the sea ; and it became as the blood of a dead man ; and every living soul died in the sea.

18. 14. And the fruits that thy soul lusted after are departed from thee.

I hope, Theophila, you will not be surprised that from all those verses, I should understand that the soul is positively a being capable of acting, of seeing, hearing, feeling, &c. a superior thing which the Almighty has made of a substance, and in a form, neither of which I know, no more than in what part of the body He has stationed her;* and which He has gifted with faculties, qualities, powers, and perfections, that exceed those which He has granted to any being or thing which He has formed, of both the matter visible to us, and of the invisible one, which I take to be their natural life: which qualities, as long as He preserves them to her,

* In the Rev. John Butterworth's New Concordance to the Holy Scriptures, edited by Adam Clarke, LL.D. 1812, I find that he gives it as his opinion that the "soul signifies that rational, spiritual, and immortal substance in man, which is the origin of our thoughts, desires, and reasonings; and bears some resemblance of its Divine Maker." We agree then together as to the soul being a substance. He says nothing respecting her shape, neither in what part of us we may suppose her to be seated: which I believe some have understood to be the brain. As to me, from the circumstance that persons who have lost an arm or a leg, complain, particularly when the weather is about changing, complain, I say, that they feel pain at the limb they have no more ostensibly, I fancy that the soul extends through the whole body that covers her, and that she alone is affected by pain and pleasure. It may be that when the Almighty is willing that a spirit should be manifested among men, whether a new one, whether one that has existed formerly, he causes two persons to unite together, and to produce the coarse matter that is to wrap up or clothe the spirit that is to appear, and which He forms according to His Divine purposes, the said matter being enlarged gradually by whatever food, and adapting its shape to the progressive form which the spirit receives as it grows; protecting it against many things that might affect it, and enabling it to perform the natural actions that are required on this earth.

constitute her a being or a spirit fit to have dominion over all the spirits that have not been so highly endowed by Him. Let me observe here, that I understand also that the names of the different persons that are mentioned in the Scripture, whether they belong to the highest or to the lowest class of beings, instead of referring, as ours do, to their material body, allude only to their spirits or souls, and indicate their various degrees in knowledge and perfection, or in imperfection. At the end of some translations of the Bible, and in the Concordances, there are numerous interpretations of scriptural words; which, if you know neither Hebrew nor Greek, may satisfy you about the meaning of the names of men and places.

I imagine it will seem to you consistent with my opinion, right or wrong, that the soul is a substance; consistent, I say, that I should consider the two minds of which I suppose she is made up, as being likewise substances or matters; but also matters superior to any substance we are acquainted with, in consequence of the accomplishments which they have received from their Creator: without which they would be nothing at all, no more than dead dust. Perhaps you have sometimes reflected on the immense variety of the modifications of the matter visible to us, and on the great diversity of properties, either good or bad, in opposition to one another, which the Omnipotent God has affixed to them. It may be that you agree with those who look upon all bodies as being composed of two distinct matters; a refined and an invisible one which, on account of its peculiar and eminent qualities, they value as principle of life; and a visible one which, notwithstanding its pro-

perties, they call dead, and take to be very inferior to the first. Let us admit for a moment, that a body should be formed only of the matter or substance of life ; is it not likely that it would have great advantages over any one that should be made only of the dead and coarser matter, and over any mixed one in which the substance of death, or the dead substance, comparatively speaking, would be prevalent over the principle of life ? Is the human or carnal mind composed only of that substance of life ? I know not ; it may be so ; and it may be also formed of another matter superior to it, such as I think would be any substance in which the Almighty would have settled, besides life and power, the philosophical knowledge, and the dispositions of the heart that belong to humanity, and distinguish the human beings from the creatures that are mentally inferior to them. Is it impossible that such a matter exists ; and that the Lord God has created also a moral one, higher than the human, such as I hold the heavenly substance to be ; and which He has enriched with the knowledge of Himself and faith in Him, with the spiritual powers, the virtues and perfections, with which the highest creatures have been favoured ? That seems to me possible ; likewise I think it possible that the soul is a compound or mixture, more or less perfect, of those two scientific, unknown to me, and, in my opinion, admissible matters, and of their moral and human qualities, perfections, and knowledges : a spiritual body, 1 Cor. 15. 44, formed of heaven and of earth, of spirituality and humanity ; of an immortal part, and a mortal one ; of the two natures, the male and the female, the strong and the weak. I take her to be and to live in an imperfect state, as long as from want of the

complete union of her two minds, Rom. 8. 6, she is subject to the war and difficulties that proceed from the spirit lusting against the flesh, and the flesh against the spirit; Gal. 5. 17. and to arrive at a perfect one, when by the grace and assistance of God, by obedience to His commandments, by the cultivation and regeneration or resurrection of herself, she succeeds to overcome the propensities of frail humanity, to make peace between her spirit and her flesh, and to unite her spiritual mind and her human mind in one accord; in which their opposite wills, Rom. 7, 19, 20, 21, 22, 23, being reconciled together, form but one, henceforth entirely submitted to the will of God, and guided by it. I understand that she dies, Ezek. 18. 4. when, through error, her two minds cease to be in equilibrium, and become so disunited that they cannot act any longer in concert; and, entertaining opposite views, separate in their pursuits: then the spirit of man ceases to be a living soul, and falls into an inferior condition. Allow me to say a word more on matter and its properties: I wish that whenever you happen to think of them, you may have always present in your mind their sole Author; that you should not run the risk of falling into the gross absurdity that matter has of itself faculties and powers, and can, as if it were independent, operate without the will of its Creator: the consequence of which false notion is to attach strongly to it, and to make people put the whole of their trust in it, forgetting that the Most High ruleth in the kingdom of men. Dan. 4. 32, 35.

I have thought, Theophila, necessary to explain to you what I understand by the soul, previous to communicating more at large my opinion respecting the earth

spoken of in the Scripture ; because I believe that, all through it, she refers only to the soul, leaving totally aside the visible body. It will remain with you to examine whether I am mistaken or not. I take the Scriptural earth for the world which God has set in the heart of man, Eccle. 3. 11.: that is to say, for the spirit of the world, or for the human matter I have alluded to, into which, I apprehend, the Almighty has infused the opinion of oneself, and that of good and evil : which opinions seem to me to constitute in man the world, the flesh, the human mind, the human philosophy or the philosophical system, different from the moral philosophy or spiritual system, which I understand to consist in the knowledge of God and in faith in Him : also in the spiritual knowledges that come from them. This visible earth in all her parts and productions, appears to me to be only an emblem of the earth mentioned in the Sacred History ; and as she is divided in two principal parts, water and land, so I think it is with the opinion of one's self, which, in a creature, may be either simple or proud ; and with the human philosophy, which I imagine to be composed of two distinct knowledges,—the knowledge of good and the knowledge of evil.*

* If, in the beginning of our education, I mean when we are able to comprehend what we are told, the knowledge of good and that of evil, instead of being taught promiscuously and without method, as I apprehend they are in general, were offered to us separately, it is likely to me that those who happen to be born with a good and simple disposition, or in whom the good is more prevalent than the evil, would study the knowledge of good in preference to that of evil, as being more congenial to their nature, and more pleasing to their feel-

The water, which is a part of the unknown earth that is alluded to in the Scriptures, I am inclined to understand

ings : while those of a rather evil disposition, experiencing in themselves the inconvenience of it, would be more inclined to study the knowledge of evil : I mean, to learn what evil is, where it lies, and wherefrom it proceeds, with a view to their own preservation against it. Both classes might succeed to acquire the knowledge they would particularly addict themselves to ; instead of remaining ignorant of either, as we seem to be. I believe the first would be in a condition more desirable than the second : but from want of knowing in what evil consists, and all its errors, they would be exposed to be deceived, seduced, and led astray : neither would they be able to judge and attack the evil that would be in themselves : nor could they destroy it in their fellow creatures. And the others, on account of their ignorance of what is good, would not feel in themselves its fortunate counteraction against evil, could not enjoy the pleasures and consolations that come from the knowledge of good and from the practice of it,—would only know how to guard themselves against evil, and could but point out what it is, and what may preserve from it. In each of those classes there would be then a deficiency and an imperfection ; so far that they could not be but partly useful to themselves and others. Among them it is probable that some, having felt the inconvenience of knowing but the knowledge that would have attracted them at first, would wish to be instructed in the other ; and there can be no doubt that by acquiring it, and being enabled of partaking of the advantages of both, they would become superior to what they were, and, of course, to those who would possess but either of the two parts of the human philosophy. I believe they would be in the way of becoming complete philosophers ; those that are of full age, and who, by reason of use, have their senses exercised to discern both good and evil (Heb. 5. 14.) : which I suppose cannot be fully attained without a deep knowledge of each ; and perhaps not without a degree of the spiritual or moral knowledge. I think they would be those that are mentioned in the Scripture as men, or as beings in a higher condition than those who, on account of their ignorance and imperfections, are spoken of only as beasts, cattle, fowl, &c. or as creatures inferior to men in knowledge

as the good part of the opinion of one's self, that wherein there is simplicity; and as that part of the human mind or philosophy, which is the knowledge of good: a knowledge which I take to be persuasive, softening, refreshing, penetrating into the soul, cleansing her, instructive and deep. Though very inferior to the spiritual instructions, or to the waters upon which it is said that the spirit of God moves, Gen. 1. 2. it has, by its simplicity and qualities some affinity with them; it partakes of their nature, the same as the water of our seas, rivers, springs, &c. has a similarity with the water and dew from above, to which it may be inferior in quality. On the other hand, water wants solidity; it may be muddy, bitter, diseasing,—it may overflow and destroy. So it may be with the best part of the opinion of one's self; which, though simple, is not, in a degenerate creature, without a degree of worldly pride, and consequently may be defective

and power: whose various spirits, tempers, and characters, are perhaps emblematical of those that, at times, appear in degenerate man, and over which his soul or double spirit ought to have dominion, and will have it, when by regeneration she will be again the image and likeness of God; Gen. 1. 26. Men of that description, able to discern the good and the evil they have in themselves, and prompted by that knowledge to cherish and improve the good, and to subdue the evil, which they would perceive and feel in their heart; able, likewise to open the eyes of others on the good and the evil that are in them, and to teach them the way to turn to their own advantage the knowledge of both; such, and only such, I should deem to be entitled to the highly respectable name of philosophers: on account of their having acquired the most important, the most useful, I may add, the most difficult of all human sciences: perhaps the only one worth studying, at any rate, not to be confounded nor assimilated with the vain notions that are valued among us as philosophical.

in him, and also with the philosophical knowledges that belong to the knowledge of good, which may have great qualities; and may also, from want of proper instructions, be deficient in solidity, clearness, &c. and have defects and imperfections. If ministered with judgement and seasonable discretion, they may do much good; if given imprudently, and in too great abundance, to a ground or heart not sufficiently prepared to receive them, they may do much harm.

By the dry land, I should understand the other and evil part of the opinion of oneself, that wherein pride seems to be prevalent; and the part of the human and philosophical system, which is the knowledge of evil: a dry opinion and knowledge, which seems barren in itself, bearing imperfect productions, Galatians, 5. 19, 20, 21, as a sandy soil; but which being cultivated, tilled, manured, weeded of its errors, watered, or mixed, with simple opinions, and with the knowledges that proceed from what is good; and favoured with, or gently penetrated by, the instructions that come from the spiritual knowledge, may benefit by them, as well as by the labour bestowed on it, and may become exceedingly fruitful and advantageous to the inward man or the soul.

Believing that the heaven and the earth alluded to in the first verse of Genesis, are the same as those mentioned in Zechariah, 12. 1. of which I take the spirit within man to be formed, this is the way that I feel inclined to understand that first verse, which I consider as a key to the whole Scripture.

In the knowledge that is the beginning of the true science, or in the scientific matter which the Almighty

created the first, or at first, and which is also the beginning and the agent of the formation of the spirit in man, and likewise of the regeneration of the soul, God created the spirit of the heaven, and the spirit of the earth, or of the world; or the spiritual mind, and the human mind; or life, and death; or the spirit, and the flesh that is the human or the philosophical part of the soul; or the superior and the inferior spirits; or the knowledge of immortality, and that of mortality; or the moral opinion that refers to God, and the human opinion of oneself; or the spiritual system, and the human system, or the substance of spirituality, and the substance of humanity.*

* It has been only on the 31st of July, 1827, some time after I had finished this extract, that I have heard that the first verse of Genesis literally translated stands thus: *In the beginning the Gods created the substance of the heaven and the substance of the earth.* Why in the Latin, French, and English version it has been translated otherwise, I know not. Commentators have admitted that the Hebrew word Elohim or Aleim, which has been translated God, is in the plural number; and they have given it as their opinion that by the Gods the three Persons of the Trinity are meant. The reasons they have adduced in support of that sentiment have not appeared to me quite satisfactory. I rather imagine that by the Gods we ought to understand the seven Spirits of God spoken of in Revelation, 4. 5. As I do not find them specified, I am at a loss to say what they are: however, as we read of the wisdom of God, His justice, mercy, grace, goodness, truth, love, &c. I think I may understand that His seven Spirits are seven of His attributes which comprehend all virtues as perfections; and that in the creation of man and formation of the spirit within him, those seven Divine Spirits deliberated within God, holding as to say a Supreme Council of Gods, and acted in concert to beget spirits to His image and likeness in whatever is good: I do not mean complete images of His own; for though they were His figures or re-

I may now mention. It sheweth to you that, as it is said in Genesis, 1. 2. that the earth was without form

and void. It is evident, from the Sacred History, that the soul was innocent then, since He had not given them yet the knowledge of good and evil, nor that of life; neither the natural life, the highest life, superior to the philosophical and the spiritual. Yea, it is not easy that his spirit, though degenerate, is still innocent of various spirits, some good, some bad, which, when we are born, as a work of nature, seem to us to consult together within us, sometimes their reasons for or against, and at last coming to a decision, according as the good, or the bad, prevails in us. All the spirits of God being most perfect, I cannot suppose that they had to discuss together respecting the creation of man, or men; but I believe that in the formation of the spirit within them, they all acted in concert and contributed to it. Whether the words One of Us, Genesis, 3. 22. allude to the Father, or to the Son, or to the Holy Ghost, or to one of the seven Spirits of God, I cannot tell. In another place you will find my words concerning the Holy Trinity.

From what is said, that when God created man to His image, He made him male and female, it would seem that in God there are spiritually the two forms: which, perhaps, answer to His wisdom and foolishness, 1 Corinthians, 1. 24. 25. and to the spirit and flesh in man, or to his spiritual and human minds. There may be likewise in the Spirit God a form that unites both and is superior to each of them singly. It is possible that, according to the wants or circumstances of every one of His creatures, He operates on their spirit, with either of the three forms or spirits that may be in Him, or with all three together: or also with any one of His seven Spirits, or with two, three, or all, combined together, according as they are able to bear it.

The opinion entertained by some that, God being a Spirit, there are no parts in Him seems at variance with Exodus, 33. 23. that speaks of His back parts, and implies that He has likewise fore and other parts; for we read of His right hand and His left. Cannot, also, the seven Spirits mentioned in several places, be looked upon as parts or members of His Spirit: as His Spirit's eyes, ears, arms, hands, finger, foot, &c.?

and void, and in Jeremiah, 4. 23. that the heavens had no light; which I think to have been the condition of both the heavenly and the worldly spirits in man, before the creation of the light: to observe, I say, that I understand that the spiritual opinion and the philosophical opinion are created at first in an imperfect state, and form in man but an imperfect spirit, in want of the seven Scriptural days or lights, by which it becomes a perfect image of God, and a living soul. There are some who understand that Christ is the beginning, in whom God created the heaven and the earth. It seems to me that to be consistent with that opinion, which may be right, they ought to have of the Scriptural heaven and earth, and of all that comes from them, very different ideas from those that are generally entertained about them, and quite another religious system than any of those that have obtained in this world. The first regenerate man being the first instrument used for our regeneration, I think that he may be considered likewise as the beginning in which God created the heaven and the earth. It is possible also that the word beginning alludes to the state of a man, before God creates in him the two opinions, for the formation of his spirit. If you wish to know what I suppose that state can be, this is the answer that I shall venture.

When a potter sets to work, he takes dust or clay, whereof he makes a vessel, to which he gives whatever

In consequence of the new translation that has been given to me of the first verse of the Bible, I have made a few alterations in my interpretations, and spoken of the substance of the heaven and of the earth where I have thought it would elucidate the sense.

shape and colour he likes. At first it is empty ; then he puts into it whatsoever things he pleases, either apparently perfect, or more or less imperfect, which afterwards he improves, changes, or takes away, as he thinks fit.

It is universally admitted that there is a something unknown to us, which we call either spirit, mind, soul, or genius, that is inserted somewhere in our body, its vessel to guide it, and possesses faculties superior to those of the body. It seems that in its first state that moral thing is quite ignorant ; but that afterwards it receives, by the grace of God, through education, meditation, and experience, a variety of notions ; some concerning our Creator and the worship due to Him, and many relating to this earth and our existence upon her : which notions being coalesced and consolidated with the inward ruling power, constitute, as it appears, its form, knowledge, and qualities ; its being, the modification whereof in every creature differs in some respects from that of all others.

In Ecclesiastes, 1. 11. it is said *There is no remembrance of former things* ; and in 1 Timothy, 6. 7. *For we brought nothing into this world* ; (which seems to imply that men, before their coming into the Scripture world, had been in another, of which they have no remembrance ;) *and it is certain we can carry nothing out*. Taking, as I have mentioned, this earth for an emblem, perhaps but a shadow of the Scriptural world, I think that, the same as we brought nothing and no knowledge upon her, so we can carry nothing out, Psalm 49. 17. not even the remembrance of our present existence ; and that when our spirit is parted from its

vessel, it leaves behind whatever opinions, knowledge, sentiments, and talents it had entertained and acquired on this earth, as being probably of no use in the place whereto it is sent, and that it arrives there in a state of complete nakedness or ignorance. Now the same as that spirit had received, during its momentary exile on this earth, an education fit for the purposes of this world, can I not be allowed to suppose that in its new abode, let it be good or bad, superior or inferior to this, a state of happiness or one of infelicity, it may receive a new education suitable to its then habitation: new information respecting its Creator and itself, as a new spirit of heaven or spiritual mind, and a new spirit of earth or human mind: both in an imperfect state at first; but which, by seven increasing instructions, lights, or days, might be so much improved as to form, in the course of time, a perfect system, spirit, or soul, completely regenerated by philosophical and by spiritual knowledge, and above all by the humility of heart that proceeds from the right knowledge of God and faith in Him, and likewise from a judicious knowledge of oneself, that is constantly attended with fear and love of God: at which happy state those who had been good might arrive easily by the means of gentle instructions; and those who had been bad, only through great difficulties, through instructions enforced by severe, lamentable, but necessary corrections. Such seems to me to be the whole aim of the Scripture, which, I believe, teaches, from the beginning to the end, the progressive way by which regeneration may be attained by us: (perhaps even on this earth, and though encumbered with a body made of coarse matter, and liable to corruption;) after

we should have previously divested our mind of the errors, prejudices, and follies of this world, and made it simple like that of children, which is not yet infected with false notions, that are as many obstacles to the reception of the truth. I believe, also, that it presents to us an instructive and faithful history of the various circumstances that happen within the soul, during the process of her regeneration.

Having explained to you, as well as I can, the way that I understand the important first verse of the Bible, which, I am afraid, has been but little inquired into, I shall now submit to your investigation my present intelligence of many of those that, in my opinion, cannot be comprehended literally; and of others which I think bear no material sense, though it seem admissible. You will remark that I omit some of those which I have quoted in the first part, and that I do not try to explain the whole of many, from want of sufficient abilities. However, I hope I shall say enough to make you perceive the possibility,—nay, the advantage, of understanding the whole of the Sacred History, without any regard to the vulgar sense; enough to induce you to meditate upon it, and to search not only what can be the meaning of the passages where the literal sense appears doubtful and inadmissible, but even that of the verses where seeming plain and comprehensible, it has generally received, without examining whether it was consistent or not with the spirit of the Scriptures.

In speaking of the world, of the earth, and of the dry land, I shall use, as it will seem to me best, the expressions of the spirit of the world, the spirit of the earth, the opinion of one's self, the philosophical spirit, the philoso-

phical state, the knowlege of good and evil, the human philosophy, the natural philosophy, the human mind, the human heart, the human system, the human knowledge, the philosophical knowledge, the philosophical system, the dry opinion, the dry philosophy, the spirit of Adam, the word man, and also the soul,—as she appears to me to be an earth and a world, by her being composed partly of the spirit of the earth or of the world.

I have been told that the waters in the Scripture mean instructions; I shall, then, understand them as philosophical instructions, human opinions, persuasive philosophical knowledges, penetrating instructions, deep opinions, deep philosophical knowledges, deep human instructions, the deep human and philosophical system. As there is simplicity in that part of the human philosophy, I shall speak of it as the simple philosophy, simple knowledge, simple instructions, simple opinions. The sea, the lakes, pools, rivers, brooks, springs, fountains, and wells, I consider as expressing various degrees of the simple human knowledge, which is instructing and refreshing to the human mind and to the soul. They may represent also philosophers of different degrees in the simple knowledge, or in simplicity of heart. I have reasons to understand the human heart by the word the deep. For the rain, the dew, and the clouds, I shall use the denomination of spiritual instructions as coming from above. The clouds may also mean spiritual creatures.

It is likely to me that you will find many of the applications I shall make of those meanings very far from being accurate. You know that you cannot expect but great imperfection from an ignorant mind, such as mine, groping along in darkness, like many others. Happy

shall I be, should what I shall say, let it be ever so incorrect, be the means of your getting some satisfaction. When you will meet with the words—*Thus saith the Lord*, I request that you will always remember that what will follow is only the way that I understand this or that passage. I cannot presume and pretend to say that the Lord saith what is not in the Scripture—God forbid that I should! Pro. 30. 6. After having spoken of the earth and of the waters, I shall communicate to you what I understand by Paradise, the Flood, Egypt, the Wilderness, Babylon, Tyrus, Zion, and Jerusalem—from which I shall venture to pass to the knowledge of the heavens. Let me hope that, considering my great inferiority to the subject, and the difficulty I have to express my ideas, you will not be wanting in patience, indulgence, and caution; neither in praying for your own preservation from error. Beware, Theophila—beware!

Of the Earth, the World, and the Dry Land.

- Genesis, 1. 1. In the first and scientific matter God created the heavenly part and the earthly part of the spirit which His word formed within man; or the substance of the heaven and the substance of the earth; or life and death; or the spiritual system and the temporal system; or the spiritual mind and the human mind; or in the yet inanimate and ignorant creature God created the heavenly part, &c.
2. And the human opinion (in the creature) was without any philosophical form or qualification, and void of instruction.

Genesis, 1. 9. Let the simple and persuasive knowledges that are inferior to the spiritual, be gathered together unto one body or science, and let the dry part of the human system appear (in the creature) divided from them.

10. And God called the dry opinion of one's self spirit of the earth, or natural philosophy.

11. Let the human opinion, or let the human philosophy, bring forth (in the imperfect creature) human or philosophical opinions, or notions of various kinds.

24. Let the spirit of the earth bring forth (in the creature's mind) the living spirit after his kind, in the degress of humanity represented by the cattle, creeping things, and beast of the human philosophy.

25. And God made (in the creature) the wild spirits, or the inferior knowledges of the human system, and tame spirits after their kind, and every spirit that creepeth upon, or advances slowly in, the human knowledge after his kind.

28. And replenish the human mind (with useful and good knowledges), and subdue the opinion of one's self (within you and within others).

2. 7. And the Lord God formed the spirit man of the opinions belonging to the human philosophy, and breathed into his mind the spirit of life, or the spiritual knowledge : and the spirit man became a living soul.

3. 17. Ill informed (in thee) is the human knowledge for thy sake ; in sorrow shall thy degenerate soul eat of its opinions all the

days of thy life ; or in all the instructions thou shalt receive in thy life.

Genesis, 3. 18. Difficulties also and pains shall it bring forth to thy soul ; and she shall feed on the inferior productions or knowledges of the natural philosophy.

19. With hard labour shall thy soul eat of the opinions that come from the human knowledge, till by instructions she return unto the good philosophical system ; for out of it was thy spirit formed : for thy knowledge is particle of it, and unto its opinions shalt thou return.

4. 11. And now is thy mind erroneously informed from, or, and now is thy soul made unhappy with, the spirit of the earth, which hath spoken through thee to destroy the knowledge that was thy brother's life.

12. When thy soul will cultivate the natural philosophy, it shall not henceforth yield forth unto her the knowledge that is its strength (but she shall reap from it only the opinions that are its weak part).

14. Behold ! thy will hath by this punishment driven my soul out from the knowledge of good and evil ; and from the light or luminous knowledge that cometh from thee shall she be hid ; and she shall be a fugitive and a vagabond in the human system, or in the opinion of one's self : as one who wandereth in a desert without a guide.

11. 1. And (in all souls) the substance of the earth, or the human mind, entertained and uttered the same opinion.

- Gen.** 11. 9. Therefore is the name of the system they had began to build, called Babel; because the Lord did there confound the system of every human mind: and from that mental confusion did the Lord scatter their minds abroad upon the opinions of the whole of the human philosophy.
12. 3. And I will bless (with the knowledge of the truth) the souls that will give good words to thine, and give errors to him that will give thee false notions: and in thy righteousness shall all followers of the human philosophy be well instructed.
26. 1. And the human mind felt a want of good instructions.
3. Let thy soul sojourn in this system, and my spirit shall be with her, and shall instruct her in the truth; for unto her, and unto the souls whose knowledge and life will come from her's, I will give all these philosophical knowledges.
27. 39. Behold! the best and the richest knowledge of the philosophical system, or of the knowledge of one's self, shall be the dwelling of thy soul.
- Exod.** 10. 15. For their errors covered the knowledge of the whole soul, so that the human mind was put in darkness.
15. 12. Thou stretchest out thy power, the spirit of the earth swallowed their minds into her opinions: or destroyed the knowledge of their souls.
20. 12. Let thy soul follow the instructions of those who have begotten her in the law of God,

that her knowledges may be extended in the good philosophy which the Lord her God giveth her (for her guide and dwelling).

Lev. 18. 25. And the human system is defiled (in their heart): therefore do I visit the iniquity thereof upon it: and the dry system itself rejects the souls that dwell in it: or vomiteth out the opinions of its inhabitants.

26. 38. And the human philosophy, or the imperfect opinions of your enemies shall absorb the knowledge of your souls.

42. And I will remember the humbled heart.

Num 13. 37. Our souls came unto the philosophy whither thy instructions sent or led them, and surely it abounds in gentle, sweet, and satisfying knowledges, and this philosophical truth is the fruit of it.

14. 21. But as truly as I live, every soul shall be filled with the glory of the Lord.

16. 30. But if the Lord make a new thing, and the spirit of the earth make known her opinion, and swallow their minds up, or bury them, in it, with all their knowledges, and their souls fall quick into the lowest system; then ye shall understand that their thoughts and their doings have provoked the Lord.

34. For they said, lest the human system swallow up the knowledge of our souls also.

35. 34. Defile not therefore (by false opinions) the good philosophical knowledge which your souls shall inhabit, wherein my Spirit dwelleth.

Deut. 11. 10. For the philosophical knowledge whither thy soul goes in to possess it, is not as the

system Egypt, from whence your souls came out.

Deut. 11. 12. A cultivated and enlightened philosophy which the Lord thy God careth for: the Spirits of the Lord thy God are always watching upon it (in the soul).

28. 23. And the human system wherein thy soul walketh shall be an inferior hard knowledge: or the earthly substance of thy soul shall be in a hard state.

29. 27. And the anger of the Lord was kindled against that dry opinion of oneself, to bring upon it all the errors it is threatened with in this book.

28. And the will of the Lord rooted their souls out of their philosophical knowledge in anger, and in wrath, and in great indignation (against their errors), and cast them into another human system, as it is this day.

32. 1. And hear, O soul, the words of my prophet, or of my elect.

13. He made his soul ride or go forward on the high knowledges of the human philosophy.

22. And shall consume (in the soul) the spirit of the earth with her improved knowledge, and shall destroy the opinions that are the foundations of the high human knowledges.

43. And will be merciful unto the heart that is consecrated to Him, and unto the souls that are governed by His laws.

Judges, 5. 4. The opinion of oneself trembled (in the soul).

1 Sam. 2. 8. For the knowledges that support the human

philosophy are the Lord's; and he hath set the spirit of the world, or the philosophical system, upon them.

1 Sam. 2. 10. The Lord shall judge the aims of the human heart, or of the opinion of oneself.

2 Sam. 14. 20. And the soul of my Lord is wise, according to the wisdom of an angel of God, to know all things or all opinions that are in the human mind or system.

22. 8. Then the spirit of Adam, or the substance of the earth, shook and trembled (in my soul).

16. The knowledges that are the foundations of the spirit of the world (in the soul) were discovered.

1 Chron. 16. 14. His Spirit, or His will, is the Lord, the God of our souls: His judgements are in all the soul.

23. Sing unto the Lord, every soul; show forth from knowledge to knowledge the salvation that cometh from His word.

30. Fear before Him, every soul: the philosophical system also shall be stable in you, that it be not moved.

33. Then shall the spirits that are in the degree of philosophical trees sing out at the presence of the Spirit of the Lord, because He cometh (into the soul) to give judgement to the human mind, or to judge the human system.

17. 8. And have made thee a name like the name of the great souls that are in the human philosophy, or in the knowledge of oneself.

2 Chron. 16. 9. For the Spirits of the Lord run to and fro

throughout the whole soul, to show Himself strong in the behalf of them whose heart is perfect toward Him.

Ezra, 9. 11. The philosophy unto which your souls go to possess it, is an unclean knowledge with the errors of the souls that dwell in it.

Job, 9. 6. Which shaketh the human system (in man) out of its state, and the knowledges that support it tremble.

10. 22. A system of darkness, as darkness itself; and of the shadow of error, without any order, and where the luminous knowledge is as darkness.

12. 8. Or speak to the human mind, and it shall teach thy soul.

15. 19. Unto whose souls alone the right human knowledge was given, and no strange opinions passed among them.

26. 7. And hangeth the opinion of oneself upon nothing, or upon vanity.

28. 24. For He looketh to the ends or view of the human mind.

30. 8. Their souls were children of the ignorance of fools, yea, children of the opinions of base men: their double knowledges were viler than the uncultivated opinion of oneself.

38. 4. Where, or in what state, was thy spirit, when my word laid (within man) the foundations of the human system? Declare, if thou hast understanding.

Psalms 2. 10. Be wise now, therefore, O ye rulers of the human mind: be instructed, ye judges of good and evil, or of the human heart.

- Psalms** 8. 1. O Lord, the Lord of our souls, how excellent
is thy will in every soul!
10. 18. To give judgement to the fatherless and the
oppressed, that the man of the world, or
the follower of the philosophical system,
may no more oppress (their souls).
18. 7. Then the human opinion, or the earthly sub-
stance to which God hath attached the
opinion of oneself, shook and trembled
(within me).
22. 27. All the souls that dwell in the last knowledges
of the worldly philosophy shall remember
and turn unto the commandments of the
Lord.
29. All the souls learned in the human system
shall feed upon his law, and worship him :
all the souls that descend to the lowest
human opinion shall bow before him.
24. 1. The soul is the Lord's, and the knowledges
that fill her; the philosophical mind, and
the spirits that dwell therein.
25. 13. His soul shall dwell in quietness; and his
offspring shall inherit the philosophy where-
in dwelleth righteousness.
33. 5. The human heart is full of the goodness of
the Lord.
8. Let every human mind fear the Lord : let all
the souls that inhabit the spirit of the
world stand in awe of Him.
14. From His throne He looketh upon all the souls
that inhabit the human system.
37. 3. Trust in the Lord, and do good; so shall thy
soul dwell in the knowledge of uprightness :
and with truth she shall be fed.

- Psalm 37.** 9. For the souls of the evil doers shall be cut off (from their knowledge): but those that wait upon the Lord, they shall inherit the good philosophy.
29. The righteous soul shall inherit the promised knowledge, and dwell therein for ever.
46. 6. He uttered His word: the human system, or the wrong opinion of oneself, was dissolved (in the soul).
8. Come, behold the works of the Lord, what desolations He hath made in the human mind!
10. Be still, and know that I am God; my wisdom shall be exalted among the heathen, my mercy shall be exalted in the heart.
47. 7. For the Spirit God is the king of all the soul: sing ye praises with understanding.
58. 11. Verily He is a God that judgeth what is in the heart, or that giveth judgement in the heart.
60. 2. Thou hast made the human system, or the substance of the earth, to tremble (in our soul); thou hast broken it; heal the breaches thereof; for it shaketh.
61. 2. From the extremity of the human system will my soul cry unto thee, when my spirit is overwhelmed: lead my soul to the knowledge of the rock, that is higher than her's.
63. 9. But the souls that seek mine to destroy her double knowledge or power, shall go into the lower opinions of the spirit of the earth, or into the lower systems of the opinion of oneself.
65. 5. O God of our salvation, who art the confi-

dence of all the souls that dwell in the remotest or highest knowledges of the human philosophy.

- Psalm 66.** 1. Give praise and thanks unto God, all ye human hearts.
66. 4. Every soul shall worship thy Spirit, and shall sing thy praise; they shall praise thy will, or power.
68. 6. But the rebellious souls dwell in a dry system.
32. Sing unto God, ye souls in whom reigns the spirit or the substance of the earth; O sing praises unto the Lord! Selah.
71. 20. Thy word shall bring my soul up again from the deep opinions of the human philosophy.
73. 9. And their proud notions walk through the human mind.
74. 12. For the law of God is the king of my soul, working salvation in the midst of the heart.
75. 3. The human philosophy, and the knowledges of all the souls that inhabit it, are dissolved: mine bears up the opinions that are the support of it.
76. 8. Thou didst cause judgement to be heard from thy throne: the spirit of the earth feared, and was still:
9. When God arose to give understanding, to save all the souls that are humble in the human opinion.
77. 18. The knowledges from above lightened the philosophical system (within man): the human opinion trembled and shook.
78. 69. Like the good philosophical spirit which He hath established for ever.
80. 9. Thy word opened the way before it, and did

cause its truths to take deep root in the heart ; and its knowledges filled the soul.

- Psalm 82.** 5. Their souls know not, neither will they understand ; they walk on in the darkness of the spirit of the world : all the knowledges that are the foundations of the human mind or philosophy are out of order.
8. Arise, O God ; give judgement to the human heart : for thy Spirit shall inherit all souls.
85. 11. Truth shall spring out of the regenerate man.
93. 1. The philosophical system also is established in the heart, that it cannot be moved.
94. 2. Lift up thyself, thou judge of the human system : render a reward to the proud souls.
95. 4. In His wisdom are the deep knowledges of the human philosophy : the knowledge that is the strength of the high human minds is His also.
96. 13. For His Spirit cometh into the soul to judge the human opinion therein : He shall judge the philosophical mind with righteousness, and the souls that are the subject of His will with His truth.
97. 1. The Spirit of the Lord reigneth in the heart ; let the soul rejoice ; let the multitude of isolated minds be glad.
4. The lights of His word enlightened the philosophical system : the soul saw and trembled.
98. 3. All the souls that dwell in the remotest knowledges of the human philosophy have seen the truth that is the salvation of our God, or that cometh from our God.

- Psalm 99. 1.** The will of the Lord reigneth (in the heart);
 let the souls that are His people tremble;
 His Spirit sitteth on the celestial spirits
 cherubim; let the human mind be moved.
- 104. 13.** The soul is satisfied with the fruits of thy
 works (within her).
- 29.** Thou takest away the knowledge from which
 they live; truth departs from them, or
 they fall into error, and they return to
 their human opinion.
- 30.** Thou sendest forth thy Spirit (within them);
 their souls are created, and thy instructions
 renew (in them) the knowledge of good
 and evil, or the knowledge of oneself.
- 32.** He looketh on the mind, and it trembleth:
 He toucheth with His word the high
 human knowledges (therein); and they
 smoke, or vanish away.
- 106. 24.** Yea, their souls despised the pleasant phi-
 losophy; they believed not His word.
- 107. 34.** A fruitful knowledge into a barren opinion,
 for the wickedness of the souls that dwell
 therein.
- 114. 7.** Tremble, thou man, at the presence of the
 Spirit of the Lord (within thee); at the
 presence of the God of Jacob.
- 115. 15.** Ye are well informed of the Lord, whose
 word made (within man) the spiritual and
 the human knowledge, or the substance of
 the heaven, and the substance of the earth.
- 116. 9.** My soul shall walk, or shall act, in the right
 knowledge of the living, having the Lord
 present in her thoughts.

Psalm 119. 64. O Lord, the soul (whom thy word hath called to thee) is full of thy mercy ; teach me thy statutes.

90. Thy word hath established the human knowledge, or the knowledge of good and evil, (within the soul), and it abideth.

139. 15. The substance of my soul was not hid from thee, when she was made in secret, and curiously wrought in the lowest opinions of the human state.

143. 6. My soul thirsteth after thy law, as a thirsty human mind.

10. Thy Spirit is good : lead my soul into the knowledge of uprightness.

146. 4. His spirit, or his spiritual knowledge, goes forth ; his soul returneth to her human system : in the very day her thoughts perish.

147. 15. He sendeth forth His commandment to the soul : His word runneth very swiftly (unto her).

Prov. 3. 19. The word of the Lord by wisdom hath founded the knowledge of oneself (within man).

10. 30. The righteous soul shall never be removed (from her good knowledge ;) but the wicked one shall not inhabit the true philosophy.

12. 11. The soul that tilleth her human mind, or the opinion of oneself that is in her, shall be satisfied with nourishing knowledge.

17. 24. But the thoughts of a foolish soul are in the aims of the spirit of the earth, or in the lowest human opinions.

29. 4. The king by sound judgement 'stablisheth the human system.

- Prov.** 35. 4. ~~Will not I extinguish all the knowledges that~~
~~can put in the soul an end to the human~~
~~equilibrium?~~
- Eccle.** 3. 11. ~~Also He hath set the spirit of the world in~~
~~the heart, so that every man is hindered~~
~~from finding out the work that God maketh~~
~~(in his soul) from the beginning to the end~~
~~(of her regeneration).~~
12. 7. Then shall the human mind return to the hu-
man knowledge as it was, and the spiritual
mind shall return unto God, or unto the
commandments of God, who gave it.
- Isaiah,** 1. 2. And give ear, O man; for the Spirit of the
Lord hath spoken. (within me, or within
thee).
2. 19. And their souls shall seek for refuge into the
dark knowledges of the human system,
for fear of the Lord, and for the glory of
His majesty, when His Spirit ariseth to
shake forcibly the unrighteous opinion of
oneself.
5. 20. And if one look unto the human heart, be-
hold, darkness and sorrow (therein).
6. 3. And one cried unto another, and said, Holy,
Holy, Holy, is the Spirit of the Lord of
virtues: the whole soul is full of His
glory, or of His holy will.
9. 2. The souls that walked or moved in a dark
system have seen a great spiritual light:
the souls that dwell in the knowledge that
is the shadow of error, upon them hath the
light of the truth shined.
19. Through the wrath of the Lord of the celes-
tial hosts, is the human mind darkened.

- iah, 11. 4. And He shall smite the human opinion with his correcting word, and with his instructions shall he slay the evil spirit of the wicked.
9. Their errors shall not hurt nor destroy in all the high and religious spirit that is my holy dwelling: for the soul shall be full of the knowledge of the Lord.
12. 5. Sing unto the Lord; for He hath done excellent things (in the heart;) this is known in every soul.
13. 5. To destroy the whole of the human knowledge (in man).
9. Behold, the light of the Lord cometh (into the soul) cruel both with wrath and fierce anger (against every evil spirit therein,) to lay the opinion of oneself or the natural philosophy desolate; and He shall destroy the perverse knowledge of the sinners thereof out of it.
11. And my justice shall punish the spirit of the world (in them) for their evil, and the wicked souls for their iniquity; and my mercy shall cause the arrogance of the proud souls to cease (in them), and shall lay low the haughty opinion of the terrible souls: (terrible by their dangerous errors.)
14. 7. Every soul is at rest and is quiet: they break forth into singing.
16. Is this the man whose perverse spirit or knowledge made the human heart to tremble; that did shake the souls that were governed

by the opinion of oneself (instead of faith in God)?

Isaiah, 14. 26. This is the purpose that is purposed upon the whole human system; and this is the decree that is stretched out upon all the souls that know not God.

24. 1. Behold, the Lord maketh the human mind or system empty of knowledge, and maketh it waste; and turneth its knowledge upside down, and scattereth into various opinions the souls that inhabit it.

4. The human mind mourneth and fadeth away; the philosophical knowledge languisheth and fadeth away; the haughty souls that dwell in the human opinion do languish.

5. The human system is also defiled in the souls that inhabit it, because they have transgressed the laws.

6. Therefore hath error devoured the knowledge of good and evil (in them), and the souls that dwell therein are desolate.

19. The human system is utterly broken down, is dissolved, is moved exceedingly.

26. 9. With my soul have I desired thy law, when I was in the human state: yea, with my spirit within me will I seek thy wisdom early: for when thy judgements, or decrees, are in the heart, the souls that inhabit the spirit of the world will learn righteousness.

10. Let good knowledge be shown to the wicked soul, yet she will not learn righteousness: in the knowledge of uprightness she

will deal unjustly, and will not behold the majesty of the Spirit of the Lord.

Isaiah, 26. 18. Our prophesying, or our teaching, hath not wrought any deliverance in the human mind: neither have the opinions of the souls that inhabit the philosophical spirit fallen.

21. The spirit of the earth also shall disclose her strong human opinion, and shall no more be a shield or a cloak to the souls which she slains.

27. 6. The knowledge of Israel shall blossom and bud, and fill the philosophical minds with good instructions.

34. 1. Come near, ye philosophical minds, to hear; and hearken, ye souls: let the human mind hear, and all that is therein; the philosophical spirit, and all the spirits that come forth of it.

36. 10. And is my spirit now come up without the will, or without the help, of the Lord against this philosophy to destroy it? The Lord said unto me, Go up against this wrong system, and destroy it.

18. Hath any of the spirits that are the gods or rulers of the nations delivered his system out of the knowledge or power of the King of Assyria?

37. 20. Save our souls from his human wisdom, that all the souls that are ruled by human notions may know that thou art the Lord, thou only.

40. 23. He maketh the knowledge of the judges of

the human opinion, or of good and evil, as vanity.

human. 41. 3. Thou wast said I have taken from the excellencies of the human knowledge, and called from the philosophy of the chief men thereof, and said unto her, thou art the servant of my will: I have chosen thee, and not cast thee away.

42. 4. His spirit shall not fail nor be discouraged, till he have set a right judgement in the heart. 51. 4.

43. 5. Bring the strong souls whom I have begotten in the knowledge of the truth, bring them from a far philosophy, and the weak souls to whom I have given life, from the remotest knowledges of the human system.

44. 23. Shout, ye human minds that are but the lower degrees of the human knowledge.

45. 8. Let the spiritual creatures pour down righteousness: let the soul open herself to receive it, and let their words bring forth salvation (into her), and let righteousness spring up together in her.

22. Look unto my commandments, and be ye saved, all souls that are in the most distant opinions of the natural philosophy: for I am God, and there is none else.

51. 6. And the human knowledge shall wax old like a garment, and the double knowledge of the souls that dwell in the opinion of one-self shall die in like manner; but the word that is my salvation shall be for ever.

Isaiah, 54. 5. The God of the whole soul shall He be called.

57. 13. But the soul that puts her trust in me shall possess the promised philosophy, and shall inherit my holy knowledge, or the high knowledge of the holy soul wherein I dwell.

60. 2. For, behold, the darkness of error shall cover the human mind, and gross darkness the perverse souls.

62. 4. For the Lord delighteth in thy soul, and thy human knowledge shall be united to a superior knowledge.

65. 17. For, behold, I create (within man) new spiritual knowledges, and a new philosophy; and the former shall not be remembered by him, nor come into his mind.

Jere. 2. 7. But when ye entered into that plentiful and good philosophy, your errors defiled the true knowledge wherein my spirit dwelleth, and made the souls that are mine inheritance an abomination.

6. 19. Hear, O soul, behold, I will bring evil upon the mind of this people, even error the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

22. And a nation, powerful in knowledge, shall be raised from the two sides of the human philosophy; from the good and from the bad.

9. 24. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kind-

man. judgment, and righteousness in the
human mind: for in these things I delight,
saith the Lord.

Ann. 16. 22. He hath made the human knowledge (within
man by His powerful word: He hath es-
tablished (in him) the philosophical system,
or the knowledge of good and evil, by
His wisdom, and hath stretched out the
spiritual knowledges by His discretion.

23. 4 And I will cause their souls to be removed
from all the knowledges that are governed
by the spirit of the earth, or by the human
reasoning.

24. 5 Was it not my mother, that thou hast borne
my spirit, a spirit of strife, and a spirit
of contention to the whole human sys-
tem?

25. 6 The souls of the Gentiles shall come unto
thy commandments from the most distant
degrees of the human knowledge.

26. 7 The knowledge of the souls that depart from
my will shall be written in, or shall not be
higher than, the human philosophy, because
they have forsaken the law of the Lord,
the fountain of instructions of life.

27. 8 But to the philosophy wherunto their souls
desire to return, thither shall they not re-
turn.

28. 9 O man, man, man, hear the word of the
Lord.

29. 10 They said, turn ye again now every soul
from her evil way, and from the evil of
her proud doings, and dwell in the good
philosophical knowledge which the Lord

hath given unto you, and to the souls of your fathers for ever and ever.

- Jere.** 25. 11. And this whole human system shall be a desolation (to the soul) and an astonishment.
31. An instruction shall come even to the souls in the farthest opinions of the natural philosophy; for the Spirit of the Lord hath a controversy with all souls, He will plead with every human mind.
31. 22. For the Lord hath created a new thing in the soul; a spirit woman shall compass a spirit man: or the knowledge of a woman shall compass the knowledge of a man.
32. 41. Yea, I will rejoice over them to do their souls good, and my word shall plant their souls in this good philosophy assuredly with the knowledge of my whole heart and of my whole soul.
33. 15. And his doctrine shall execute judgement and righteousness in the heart.
35. 15. Go not after other gods or spirits to follow their instructions, and your souls shall dwell in the good knowledge which I have given them, and to their fathers or instructors.
37. 19. The opinions of the king of the philosophical Babylon shall not come against the double knowledge of your souls, nor against this philosophy.
49. 21. The human system is shaken at the noise of the fall of their philosophy.
51. 25. Behold, I am against thee, O destroying high philosophical system, which destroyeth the

knowledge of every soul, or all the human knowledge.

Lam. 3. 34. To crush under his inferior knowledges all the souls that are the prisoners of the spirit of the earth.

Ezek. 7. 2. Thus saith the Lord God unto the philosophical Spirit of Israel: an end, the instruction that shall end, or put an end, is come upon the four parts of the human system.

8. 12. For they say, the Lord seeth our souls not; the Spirit of the Lord hath forsaken the human heart.

13. 9. Neither shall their souls enter into the spirit of the philosophy of Israel.

20. 15. The good knowledge, which is the glory of all souls, or of all human minds.

22. 24. Son of man, say unto her, thy knowledge is the system that is not cleansed of errors, and receiveth not light from above in the day, or in the instruction, of indignation.

26. 20. When I shall set thy soul in the low opinions of the spirit of Adam, in opinions desolate of old, with those that go down to the most inferior system, that she be not inhabited (by the truth); and I shall set glory in the philosophy of the living souls.

31. 16. And all the philosophical spirits of Eden, in the degree trees, shall be comforted in the inferior knowledges of the human philosophy.

34. 13. And my word shall bring their souls to their own good philosophy.

- Ezek.** 35. 14. When every soul rejoiceth, I will make thy mind desolate.
36. 24. For I will take your souls from among the notions of the heathens, and gather them out of all the human systems, and will bring them into your own good philosophy.
35. And they shall say, this system that was desolate is become (in the soul) like the religious spirit Eden.
38. 18. When the opinions of the spirit Gog shall come against the philosophical knowledge of Israel.
19. Surely in that instruction there shall be a great shaking in the human system of Israel.
- Dan.** 11. 41. His opinions shall enter also into the glorious system, and the knowledge of many shall be overthrown.
12. 2. And many of the souls that are asleep in the lowest opinions of the spirit of the earth shall awake, some to the doctrine that is everlasting life, and some to the vile notions that are the shame of the soul, and to everlasting contempt.
- Hosea,** 1. 2. For the human mind hath committed great infidelity to God, departing from the commandments of the Lord.
2. 23. And I will beget her unto me in the good philosophy; and I will have mercy upon her that had not obtained mercy; and I will say to the souls that were not governed by my law: ye are my subjects; and they shall say, thy will is our God, or our ruler.
4. 1. Hear the word of the Lord, ye souls whose knowledge proceeds from the spirit Israel;

for the Lord hath a controversy with the souls that inhabit the human opinion, because there is no truth, no mercy, nor knowledge of God in the human system, or mind.

Joel, 2. 18. Then will the Lord be jealous for the souls that are consecrated unto him, and pity the subjects of his word.

21. Fear not, O man; be glad and rejoice; for the spirit of the Lord will do great things (in thy soul).

Amos, 4. 13. And his Spirit treadeth upon the high knowledges of the soul.

8. 8. Shall not the human opinion tremble for this, and every soul mourn that dwelleth therein?

11. Behold, the days or the instructions come, saith the Lord God, that I will send a famine in the human heart, not a famine of philosophical knowledge, nor a thirst for simple instructions, but of hearing the words of the Lord.

9. 5. And the Lord God of truths is He whose commandments touch the human mind or system, and its knowledges shall be dissolved; and all the souls that dwell therein shall mourn.

Jonah, 2. 6. My spirit descended to the opinions that are the foundations of the high earthly knowledges: the spirit of Adam with his errors was about my soul for ever: yet hath thy mercy brought up my soul from pride and unbelief, O Lord my God!

Micah, 6. 2. Hear ye, O high philosophical spirits, the Lord's controversy: and ye souls whose

knowledges are the strong foundations of the opinion and knowledge of good and evil; for the Lord hath a controversy with the souls whom his law governs, and he will plead with the spirit Israel.

Nahum, 1. 5. The opinion of oneself is destroyed (in man) at the presence of his word; yea, the philosophical system, and all its knowledges.

Hab. 2. 20. But the Spirit of the Lord is in the soul that is His holy temple, or is in His anointed: let every human keep silence before His law.

Zeph. 1. 3. And I will cut off the soul from off the knowledge of oneself, or from the knowledge of good and evil, saith the Lord.

Haggai, 2. 6. Yet once, it is a little while, and I shall shake (in man) the spiritual knowledges, and the philosophical knowledge, and the simple philosophy, and the dry system or the dry opinion of oneself.

Zech. 6. 7. And the spirits that were represented by the bay horses went forth, and sought to go that they might walk to and fro through the soul. So their opinions walked to and fro through the soul.

13. 2. I will cut off the notions of the idols out of the human mind, and they shall be no more remembered: and also I will cause the spirit or the opinions of the false prophets and the unclean spirit to pass out of the heart.

14. 9. And the Spirit of the Lord shall reign in every soul: when that luminous knowledge shall come (into the soul) there shall be (in her) but one Lord, and His will one.

Malachi, 3. 12. And all nations shall call you blessed : for the knowledge of your souls shall be a delightful philosophy, saith the Lord of virtues.

4. 6. Lest my word come (into the soul) and smite the human mind with a dangerous error.

Matth. 5. 13. The knowledge of your souls is the relish of the human mind : or your philosophy is the wise part of the human philosophy.

14. Your knowledge is the light of the spirit of the world, or of the philosophical system.

12. 32. Neither in this philosophical state, neither in the other state that is to come (into the soul).

40. For as the soul of Jonas was during three mental days and three mental nights in the human and philosophical spirit whale : so shall the soul of the son of man be during three spiritual instructions and three philosophical instructions, in the inmost opinions of the spirit of the earth.

13. 5. Some instructions fell upon light minds, where they did not meet with much human knowledge ; and forthwith their effects appeared, because those minds were not deep in the human philosophy.

23. But the soul that received instructions into the good and well prepared heart, is she that heareth the word and understandeth it.

35. I will utter things that have been kept from the intelligence of man, from the foundation of the philosophical system (within him).

[at. 13. 38, 39. The field is the human mind : the enemy that sowed the errors (into it) is the evil spirit : the harvest is the end of the false opinion one's self.

16. 26. For what is a man profited if he shall gain in the whole worldly knowledge, and lose the double or united knowledge that is his own soul or life ?

18. 7. Woe unto the human mind, because of offences ! for it must needs be that offences come : but woe to that soul by whom the offence cometh !

24. 3. And what shall be the sign of the coming of thy spirit (into our souls), and of the end (therein) of the philosophical opinion or system ?

14. And this Gospel of the kingdom shall be preached for a witness unto all souls that are in the spirit of the world : and then shall the divine word that will put an end to the vanity of that spirit, come (within them).

30. And then shall the followers of the spirit of the earth mourn, or grieve repenting.

25. 34. Inherit the good spirit that is governed by the commandments of God, and that hath been prepared for your souls from the foundation of the philosophical knowledge (therein).

28. 20. And, lo ! my spirit is with your souls alway, unto the end (in them) of the philosophical system.

[ark, 4. 19. And the cares of this worldly philosophy, and the deceitfulness of human opinions, and the desires of other knowledges entering

in, choke the word (within the soul), and it becometh unfruitful.

Mark, 15. 33. And when the sixth instruction was come (to him), there was ignorance, doubt, uncertainty, over his whole mind, until the ninth instruction.

16. 15. Go ye into all the philosophical spirit, and preach the Gospel to every soul (that is in that spirit).

Luke, 12. 30. For all these knowledges do the souls seek after, that follow the spirit of the world.

49. I am come to send the word of truth into the human mind, and what will I if it be already kindled (therein)?

51. Suppose ye that I am come to give by my doctrine peace of mind to the admirers of the human philosophy? I tell you, nay; but rather division (among their own opinions).

16. 8. For the souls that live from the human opinion are in their generation, or in the generation of their knowledge, wiser than the souls that live from the light of the truth.

18. 8. Nevertheless, when the spirit of the Son of man cometh (into the soul), shall he find faith in the human heart? (Shall he find the soul free from the wrong opinion of one's self, and disposed to receive or believe his doctrine?)

21. 25. And in the human system distress of the worldly souls with perplexity.

26. The soul's human opinions failing (in her) for fear, and for looking after those

awful events which are coming into the human mind : for the powers of the spiritual knowledge shall be shaken (in the soul).

- hn, 1. 9. That doctrine was the true light, which lighteth every soul that cometh into the philosophical system.
10. His soul was in the opinion of the world, and the philosophical spirit was made (in others) by his word : and the human mind knew not the virtue or the truth of his doctrine.
29. Behold the meek knowledge of the Lamb of God, whose doctrine taketh away (from the heart) the wrong opinion of one's self, or the sin of the human mind, or the pride of the philosophical system.
3. 16. For God so loved the souls in whom He has put the spirit of the world, that He gave the luminous knowledge of His only begotten Son, that whatsoever soul believeth in his word should not perish, but have everlasting life.
17. For God sent not His Son into the human system, or did not make him appear among men in the philosophical opinion, to condemn the philosophical spirit (in them), but that the human mind, through his instructions, might be saved from error.
19. And this is the condemnation, that the light of the truth is come into the human mind, and man loved the opinions of the mundane philosophy rather than the truths of

the light, because the deeds of their souls were evil.

- John, 3. 31. The soul whose knowledge or system is of the spirit of the earth is worldly, and speaketh of what is human.
4. 42. And know that this is indeed the Christ, the Saviour of the philosophical spirit (that is in man).
6. 14. This is of a truth that prophet whose marvellous doctrine should come into the human mind.
33. For the bread of God is the truth which cometh down from His throne, and giveth the knowledge of the spiritual life unto the philosophical mind.
7. 4. If thou do these things, make thy power known to the human mind.
7. The philosophical spirit of the world cannot hate the opinions of your souls: but my knowledge it hateth, because I testify of it that the works thereof are evil.
8. 12. My knowledge is the light of the philosophical mind, or of the opinion which degenerate man hath of himself: the soul that followeth my doctrine shall not walk in error, but shall have the knowledge of the truth that is the light of life, or of the soul.
23. The knowledge of your souls is from the inferior knowledge; mine is from the superior knowledge: your souls are of this human philosophy: my soul is not of the philosophical spirit.
26. And my soul speaketh to the philosophical

mind those truths which she hath heard of Him.

ohn, 9. 5. As long as my soul is, or shews herself in the philosophical spirit, her knowledge is the light of the human mind.

39. To shew and minister judgement, or to give understanding, I am come into this philosophical state, that the souls which see not the truth might see it (in themselves); and that they which see only the errors and defects of others, might cease to see so.

11. 9. If any soul walk in my doctrine, which is her day or light, she stumbleth not, because she seeth the light of this philosophical spirit.

12. 19. Behold, the human mind is gone after the knowledge or the truth of his soul.

31. Now is the knowledge that is the judgement of, or that judges, this philosophical spirit: now shall the evil spirit that governs this philosophical mind be cast out (of the soul).

32. And I, if my soul be lifted up from the spirit of the earth, will draw all souls unto my high knowledge.

47. For I came not to judge or to condemn, by my doctrine, the human and philosophical mind, but to save it (from the mistaken opinion in which it is).

13. 1. When Jesus knew that his hour was come that his soul should depart out of the system of the world unto the Spirit of the

Teacher, knowing that his own words were in the human manner of speech, he spoke thus with the aim of it.

10. From the Spirit of Truth: whose instructions the human mind cannot receive, because it does not yet fully know him: not yet truly know his doctrine: for he dwelleth with them, and shall be in them.

11. Now is it that they will manifestly make known the spirit unto us, and not now that we are in the philosophical manner, or that we are ruled only by the knowledge of good and evil?

12. The spirit of peace I have with your souls, the spirit of my peace I give unto your souls: not as the philosophical spirit governeth, give I unto your souls.

13. For the evil spirit that ruleth the human mind cometh, or it coming into my mind, and hath nothing of his own in my soul.

14. But that the human mind may know that I have the Father's will.

15. 16. If the philosophical mind hate your words, ye know that it hateth mine, before it hateth yours.

17. If the knowledge of your souls were of the spirit of the world, the philosophical mind would love his own; but because your souls are not of the human philosophy, but I have chosen them out of the worldly opinion, therefore the philosophical spirit hateth their knowledge.

18. 8. And when he is come, his instructions will

reprove the human mind of sin, and of righteousness, and of judgement, or understanding.

John, 16. 28. My double knowledge came forth from the Spirit of the Father, and my soul descended into the human knowledge, or into the opinion of good and evil; again my soul leaveth the worldly system, and goes to the Spirit of the Father, or to the Father's wisdom.

33. In the philosophical system your souls shall have tribulation: but be of good cheer: my soul hath overcome the human and philosophical system (within herself, and is able to teach you the way).

17. 6. I have made known thy will to the men thou gavest me out of the philosophical notions.

11. And now my soul is no more in the human opinion; but the souls of these are in the spirit of the human philosophy: and my soul cometh to thy Spirit.

12. While I was in the philosophical state with them, my instructions kept them in thy word, or in thy will.

15. I pray not that thou shouldest take them out of the philosophical knowledge; but that thou shouldest keep their souls from evil.

25. O righteous Father, the human mind hath not known, or hath not understood, thy will; but my soul hath known thy Spirit.

18. 20. Jesus answered him, I gave the word of God openly to the human mind.

36. Jesus answered, the spirit of the souls that are my kingdom, is not of this worldly

knowledge. If the souls whom my spirit or my doctrine governs were of this human philosophy, then would my servants defend me with their knowledge, that my soul should not be delivered to the errors of the Jews : but now the souls wherein my precepts reign, are not of this mundane spirit.

John, 18. 37. To this end was my soul born, and for this cause came I into the philosophical system, or have I appeared among men in the spirit of the world, that I should bear witness unto the truth.

Acts, 1. 8. Your preaching shall be witness unto my word, even unto the minds that are the farthest from it.

7. 33. Put off from thy soul the inferior knowledges she walketh with; for the knowledge wherein she stands is holy knowledge.

8. 33. In his humiliation his judgement or wisdom was taken away (from him): and who shall declare the generation of his soul? For she is lifted up from the spirit of the earth, or from the human system.

9. 8. And the soul of Saul arose from the human opinion; and when her eyes were opened, she saw, or understood, no spirit man; but they led her by their knowledge, and brought her into the philosophical degree Damascus.

11. 28. Agabus signified by the Spirit, that there should be great dearth of instructions, through every philosophical mind: which came to pass while the knowledge of (the

Scriptural) Claudius Cæsar was the light of mankind.

Acts, 13. 47. I have set thee to be a light of the mind of the Gentiles, that thy knowledge should be for salvation unto the human minds the remotest from the truth.

17. 6. The knowledge of these souls that hath turned the philosophical spirit upside down, is come into our system also (to upset it).

31. Because He hath appointed a luminous spirit or instruction in the which His word will judge the human mind in righteousness, by that soul whom He hath ordained.

Rom. 1. 20. For the invisible things of Him from the creation of the philosophical spirit (in man) are clearly seen.

4. 13. For the promise that his soul should be the heir of the perfected human philosophy, was not to Abraham, or to the soul that should proceed from his spirit, through the law, but through the righteousness of faith.

5. 12. Wherefore, as by one degenerate soul sin, or the iniquitous opinion of one's self, entered into the human heart or system, and the spiritual death by sin.

12. 2. And let not the knowledge of your souls be conformed to this philosophical system; but let it be transformed by the renewing of your mind.

1 Cor. 1. 20. Where is the disputer of this human philosophy? Hath not God made foolish the wisdom of His philosophical knowledge?

27. But God hath chosen the foolish things of the philosophical state to confound the

wise; and God hath chosen those who (fortunately) are weak in the opinion of one's self to confound those which (unfortunately) are mighty therein.

- 1 Cor. 2. 6. Yet not the wisdom of this worldly philosophy, nor of the rulers of it, that come to nought.
12. Now we have received not the spirit of the foolish philosophy, but the spirit of wisdom which is of God.
3. 18. Let no soul deceive herself. If any soul among you seemeth to be wise in this human philosophy, let her become a fool (in it) that she may be wise (in the truth).
19. For the wisdom of this worldly system is foolishness with God.
4. 13. Our knowledge is looked upon as the vilest notion of the spirit of the earth.
7. 31. And the souls that use this human philosophy, as not abusing it: for the fashion of this philosophical spirit passeth away.
8. 4. Our souls know that the spirit or the opinion of an idol hath no power in the philosophical mind, and that there is none other God but one.
10. 11. Now all these things happened unto their souls for ensamples: and they are written for our admonition, upon whose souls the instructions that put an end to the spirit of the world are come.
- 2 Cor. 4. 4. In whose soul the god or the ruling spirit of this philosophical knowledge hath blinded the minds of them which believe not.
5. 19. To wit, that the Spirit God was in Christ,

reconciling the human and philosophical mind unto Himself, or unto His commandments, not imputing their trespasses unto them.

2 Cor. 7. 10. But the sorrow that cometh from the spirit of the world worketh error, or destruction of truth (in the soul).

Gal. 1. 4. Who gave his own life or his heavenly knowledge for our sins, or on account of our sins, that he might deliver our souls from the bondage of this present evil world, or perverse system.

4. 3. Even so when our souls were children in knowledge, they were in bondage under the elementary or fundamental opinions of the mundane system.

6. 14. But God forbid that my soul should glory, save in the faith, obedience, death unto sin, sufferings, and atonement of her Lord Jesus Christ, by whose will the human opinion is (for a while) nailed unto her, and she unto the spirit of the world.

Ephes. 2. 2. Wherein in time past your souls walked according to the notions of this philosophical system.

12. Having no hope, and without the Spirit of God, or without knowing God, in the philosophical state.

4. 9. (Now that his soul ascended, what is it but that she descended first into the lower degrees of the human system).

6. 12. But our souls wrestle against the erroneous spirits that rule the dark notions of this worldly system.

Philip. 2. 10. That at the will, or at the thought, of Jesus every knee should bow of souls in the spirit of the heaven, and of souls in the human knowledge, and of souls in a condition inferior to the human state.

15. In the midst of the opinions of a crooked and perverse nation, among whom the knowledge of your souls shineth as a light in the philosophical knowledge.

Col. 1. 6. Which is come unto your souls, as unto every philosophical mind.

20. And having made peace (in the soul) through the spirit of his faith, or through the virtue of his atonement or of his death unto sin, by his doctrine to reconcile all souls unto his own will; by his instructions, I say, whether they be souls in the human knowledge, or souls in the spiritual knowledge.

2. 8. Beware lest the notions of any human mind spoil your soul through foolish philosophy and vain deceit, after the tradition of fallible beings, after the rudiments of the spirit of the world, and not after the doctrine of Christ.

3. 2. Set the affection of your souls on the spiritual knowledges, not on the knowledges that pertain to the temporal system, or to the opinion of oneself.

5. Mortify therefore those parts of your soul which are worldly: the spirits of fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

1 Tim. 1. 15. This is a faithful saying, and worthy of all

acceptation, that the spirit of Jesus Christ came, or appeared, into the philosophical knowledge, to save the souls of sinners, of whom I am appointed a teacher (in faith and in verity, I who was before a blasphemer and a persecutor.) 1. 13; 2. 7.

1 Tim. 6. 17. Charge the souls that are rich in this human philosophy, that they be not high-minded, nor trust in uncertain knowledges, but in the living God, who giveth our souls richly all truths to enjoy.

2 Tim. 1. 9. Which was given our souls in Christ Jesus, before the philosophical system began (within man, or within us).

4. 10. For the soul of Demas hath forsaken my instructions, having loved this present human philosophy.

Titus, 2. 12. Teaching our souls that, denying to themselves ungodliness, and worldly lusts, they should live soberly, righteously, and godly, in this present philosophical state.

Heb. 1. 2. By whose instructions also He made the philosophical spirits (in the hearts of His creatures).

6. And again, when He bringeth in the soul of the first-begotten into the human and philosophical state, He saith, and let all the angels of God worship his spirit.

10. And thy word, Lord, in the beginning, or in the first knowledge, or in Christ, hath laid the foundation of the human knowledge, or of the substance of the earth.

2. 5. For unto the angels, or unto the high spiri-

tual creatures, hath he not put in subjection
the good spirit to come, whereof we speak.

Heb. 6. 5. And have tasted the good word of God, and
the powers or knowledges of the true philosophical spirit to come (into the soul).

9. 26. For then must his soul often have suffered,
since the foundation of the philosophical knowledge: but now once in the end of
the human opinion hath he appeared to
put away sin by the sacrifice of his own
heavenly knowledge.

11. 3. Through faith our souls understand that the
philosophical knowledges, or the spirits of
philosophers, were framed by the word of
God, or by instructions from God.

38. (Of whose faith the human mind was not
worthy).

12. 25. See that your souls refuse not the instruc-
tions of Him that speaketh. For if the
souls escaped not that refused the ordi-
nances of him that spake in the spirit of
the human philosophy, much more shall
not ours escape, if they turn away from
the spirit that speaketh to them from the
spiritual knowledge.

26. Whose word then shook the human system;
but now He hath promised, saying, yet
once more I shake (within man) not the
spirit or substance of the earth only, but
also the spirit or substance of the heaven.

James, 1. 27. And to keep one's soul unspotted from the
errors of the spirit of the world.

3. 6. And the spirit from which the human mind

speaketh is a destroying word, a philosophy of iniquity.

James, 1. 15. This wisdom descendeth not from the spiritual knowledge, but is worldly, human, evil.

4. 4. Know ye not that the friendship or the love of the spirit of the world is enmity with God; whatsoever soul therefore will be a friend or an admirer of the philosophical system, she is the enemy of the true word of God.

1 Pet. 5. 9. Whose unbelief resist stedfast in the faith, knowing that the same afflictions are accomplished in the souls of your brethren that are in the philosophical state.

2 Pet. 3. 7. But the spiritual knowledges, and the philosophical knowledge of good and evil, which are now (within man) by the same doctrine are kept in store.

1 John, 2. 2. And his faith, and atonement, or the way that he dies unto sin, are the propitiation, or the way of reconciliation, for our sins, and not for ours only, but also for the sins of every human and philosophical mind.

15. Love not the human philosophy, neither the knowledges or the vanities that are in the spirit of the world. If any soul love the philosophical system, the love of the Father's commandments is not in her: or the love that is in the Father is not in her.

17. And the spirit of the world passeth away, and the lust thereof: but the knowledge of the soul that doeth the will of God abideth for ever.

3. 1. Therefore the philosophical mind knoweth not

the knowledge of our souls. because it
know its spirit not.

1. Because the errors of many false prophets are
that not into the philosophical system, or
into the human mind.

2. And this is that spirit of Antichrist, whereof
ye have heard that it should come, and
even now already is it in the worldly
ruminant that is in the heart.)

3. The knowledge or power of your souls is of
the Spirit of God, humble children, and
they have overcome their wrong notions:
because greater is the Spirit that is in your
souls, than the spirit that is in the philo-
sophical mind.

4. Their knowledge is of the spirit of the
world: therefore speak they of the human
philosophy, and the philosophical mind
heareth or receiveth their opinions.

17. Because as his soul is, so are ours in this
philosophical state.

5. 4. For whatsoever soul is born of the word of
God, overcometh (in herself) the spirit
of the world: and this is the victory that
overcometh the philosophical opinion, even
our faith.

19. And we know that the knowledge of our
souls is of the Spirit of God, and that the
whole of the philosophical system, or
human knowledge, lieth in wickedness.

2 John,

7. For the false opinions of many deceivers are
entered into the philosophical or into the
human mind, who confess not that Jesus
Christ is come in the opinion of oneself.

- ev. 1. 5. And from Jesus Christ the faithful witness (by his word), the first begotten of the souls that are in the state of spiritual death, and the ruler of the souls that reign over the human opinion (in themselves).
3. 10. Because thy soul hath kept the word of my patience, my spirit, also, shall keep her from the hour or instruction of temptation, which shall come upon every human and philosophical mind, to try the souls that dwell in a mistaken opinion of themselves.
5. 3. And no soul in the spiritual knowledge, nor in the human philosophy, neither in any knowledge inferior to the human, was able to enter into the spirit of the book, neither to look thereon.
6. Which are the seven Spirits of God sent forth into every human mind, or into every soul.
10. And our souls shall reign upon the spirit of the earth (in themselves).
6. 4. And power was given to the spirit that sat thereon to take the spirit of peace from the human heart.
7. 1. And after these things my soul saw four angelical spirits standing on the four degrees of the human knowledge, holding the four spirits of the human philosophy, that the spirit should not instruct the natural philosophy, nor the persuasive philosophy, nor any human knowledge, (in the creatures).
11. 6. And to smite the opinion of oneself (in man)

with all kinds of error, as often as they will.

- Rev.** 11. 15. The souls in which the philosophical spirit or the spirit of Adam used to reign, are become the kingdoms of the Spirit of our Lord, and of His Anointed; and His Holy will shall reign in them for ever and ever.
12. And shouldst destroy the errors or false opinions which destroy the soul, or the soul's knowledge.
12. 9. And Satan, whose proud notions deceive every philosophical mind; his spirit was cast out from the spiritual knowledge into the human; and the mistaken spirits that assist him were cast out with him.
12. Woe to the souls that inhabit the opinion of oneself, and the persuasive human philosophy! For the spirit of the devil is descended unto you, having great wrath, because he knoweth that he hath but a short time (to deceive and mislead you).
13. 3. And every philosophical mind wondered after the powerful knowledge of the human and philosophical beast, or of the worldly spirit.
8. And all the souls that dwell upon the human system shall worship his erroneous knowledge: whose names are not written in the book of life of the Lamb, whose humble spirit was slain (in our hearts) by the spirit of the world, from the foundation of it (therein).

- lev. 13. 11. And my soul beheld another deceived spirit coming up out of the human philosophy.
14. 3. Whose souls were redeemed from the false notions of the spirit of the earth.
16. 14. For they are the spirits of devils, working miracles, which go forth unto the souls whose knowledge ruleth the human mind and every philosophical mind, to gather them to the controversy of that great and luminous instruction of God Almighty.
17. 8. The insane doctrine that thy soul saw was, and is not; and shall ascend out of the system that hath no foundation, and go into perdition: and the souls that dwell on the opinion of oneself shall wonder, whose knowledge was not written in the doctrine of life from the foundation of the philosophical spirit, when they behold, the foolish system that was, and is not, and yet is.
20. 7 & 8. And Satan's errors shall be let loose, and shall go out from him to deceive the souls which are in the four parts of the human philosophy.

Of Water.

- Genesis, 1. 2. And darkness was upon the human mind, or upon the knowledge in the human heart. And the Spirit of God moved upon the simple instructions. (*Moved; not rested, as on the seventh day or light.*)
6. Let there be the spirit or knowledge firmament

in the midst of, or between the simple instructions.

Genesis, 1. 7. And God made (in the creature) the spirit firmament, and divided the instructions which were inferior to the knowledge firmament, from the instructions which were superior to it.

20. Let the persuasive philosophical instructions bring forth abundantly (in the creature) the spirit or the active knowledge that hath life, and spirits that may rise above the human philosophy towards or in the knowledge that is the firmament, or the expansion of the spiritual knowledge.

21. And God created (in the human mind) great philosophical spirits in simplicity, and every living spirit that moveth, which the simple instructions brought forth abundantly (in the creature).

18. 4. Let me look for some instruction in simplicity, and let you purify with it the inferior part of your mind.

21. 19. And God opened the eyes of her understanding, and she perceived a source of instructions, and went, and got knowledge from it, and made the lad's soul to partake of it.

24. 13. Behold, my mind stands here near a knowledge that is a source of simple instructions; and young minds come out of their common thoughts to get instructions of simplicity.

26. 15. For all the knowledges of simplicity into which his father's followers had entered,

the Philistines had stopped them, and filled them with wrong human notions.

Genesis, 49. 4. Unstable as the human opinion, the knowledge of thy soul shall not excel.

25. And by the Almighty whose mercy shall bless thy soul with the true instructions of the spiritual knowledge, the good instructions of the deep philosophy that is inferior to it.

Exodus, 14. 16. But lift thou up thy word, and stretch out thine knowledge over the deep Egyptian system (in the soul), and divide in it the good from the evil, or the knowledge of good from that of evil: and the souls children of the spirit Israel shall go on a system void of human knowledge, through the middle of the deep philosophical system of the followers of the spirit Egypt.

21. And Moses stretched out his knowledge over the Egyptian deep philosophy (in the soul); and the Lord caused the simple knowledge to recede (from her) by a strong rising spirit or instruction, and made the deep Egyptian philosophy a dry system, and the simple knowledges were divided (in the soul).

22. And the souls whose double knowledge or life proceeded from the spirit Israel went into the midst of the deep Egyptian philosophy upon the dry system: and the knowledges in which simplicity prevails were a protection unto their souls, to both the strong and the weak part of them.

23. And the superior or strongest notions of the Egyptians pursued, and went in after the

knowledge of their souls in the midst of their simple philosophy, even all Pharaoh's intelligent, useful, and valiant spirits.

Exodus. 14. 27. And the Spirit of the Lord within Moses said unto him, stretch out thy powerful knowledge over the Egyptian simple and deep philosophy (in the soul), that its instructions may come again upon the knowledges of the Egyptian philosophers, upon their intelligent and valiant spirits.

27. And Moses stretched forth his knowledge over the Egyptian simple philosophy, and the simple philosophy returned to the knowledge that is its strength, when the first luminous instruction appeared (in the soul); and the superior knowledges of the Egyptians fled against it; and the Lord overthrew (in the soul) the Egyptian high and proud philosophy in the knowledges of their deep philosophy.

28. And the knowledges in which there was simplicity returned (into the soul), and overpowered (in her) all the knowledges and spirits of Pharaoh that ventured into the deep Egyptian philosophy after her knowledge; there remained (in her) not so much as one of their notions.

29. But the souls children of the spirit Israel walked upon a system void of instruction in the midst of the Egyptian deep philosophy; and the instructions of simplicity were a protection unto their souls, to both their knowledge of good and their knowledge of evil.

Exodus, 15. 5. The deep philosophical knowledges have covered the knowledge of their souls.

10. Thou didst give an instruction with thy Spirit: the opinions of the simple philosophy covered their worldly opinions: their human knowledges sank as lead in the mighty instructions.

Levit. 22. 6. The soul which hath meddled with the opinions of any creeping or human spirit, shall be unclean until the end of the instruction, and shall not taste of the holy knowledges, unless she wash her human mind with simple instructions.

Numb. 19. 13. Because the instruction of separation (from evil) was not sprinkled upon that soul, she shall be unclean.

20. 5. Neither is there in this evil knowledge any simple instructions to refresh our souls.

Deut. 8. 15. Where there was no knowledge of simplicity: who brought thy soul forth spiritual and refreshing instructions out of the rock of truth.

32. 2. My doctrine shall drop (into the soul) as the spiritual knowledge; my word shall distil as the gentle moral instruction, as the moderate instruction upon the weak human mind, and as the stronger instruction upon the grown-up philosophical mind.

33. 19. Their instructions shall call the souls unto the high knowledge of the covenant: there they shall offer sacrifices of righteousness: for their souls shall suck of the abundant knowledges of the simple persuasive philosophy, and of rich hid knowledges.

Josiah. 3. 2. When your soul is come to the brink of the instructive knowledge Jordan, or near to the instruction that will teach her the judging of herself, she shall stand still, or shall meditate, in that knowledge.

4. 23. For the Lord your God dried up the knowledges that belong to the instruction Jordan from before your souls, until they were passed over, as the Lord your God did to the simple Egyptian philosophy, of which He dried up the foundation from before our souls, until they were gone over.

Judges. 1. 15. Give me also knowledges that are sources of simple instructions. And Caleb gave her the superior and the inferior knowledges of simplicity.

2 Sam. 22. 16. And the knowledges that are the channels of the deep and simple philosophy appeared (in the soul).

17. He sent me knowledge or help from above, or from the spiritual knowledge, He took my soul. His word drew her out of many human opinions.

1 Kings. 22. 27. Put his soul in the prison of error, and feed her with human knowledges and instructions that will afflict her, until I come to her, or until I return, in a spirit of peace, or with words of peace.

2 Kings. 2. 21. Thus saith the Lord, my word hath healed these philosophical opinions: there shall not be from them any more deadly notions, or barren human knowledge.

19. 24. My mind hath digged and drunk strange human opinions.

Nehem. 9. 11. And thou didst divide the knowledges of the deep Egyptian philosophy before them, so that their souls went through the midst of the simple philosophy of Egypt on an opinion void of instruction: and the souls of their persecutors thou threwest into the deep human systems, as a dead knowledge into the mighty instructions.

Job, 12. 8. And the philosophical spirits that are in the knowledge of deep simplicity shall declare unto thy soul.

15. Behold, He withholdeth the simple instructions, and they dry up: also He sendeth them out, and they overturn the human knowledge (in the mind).

22. 11. Or dark knowledge, that thy soul cannot see through it: and abundance of human opinions cover her.

26. 10. He hath compassed the simple knowledges with bounds, until the spiritual knowledge and the human knowledge come to an end.

12. He divideth (in the heart) the simple philosophy with His wisdom, and by His understanding He smiteth through the proud knowledge or spirit.

28. 14. The human mind saith, wisdom is not in me; and the deep philosophical spirit saith, it is not with me.

29. 19. The root of my double knowledge, or of my soul, was spread out by the penetrating simple instructions, and the refreshing knowledge lay all night upon my mind.

36. 30. Behold, He spreadeth His light upon it,

and covereth the knowledge that is the foundation of the simple philosophy.

Joh. 32. 2. Or who shut up the spirit of the deep human philosophy with knowledges that prevented it from going beyond its decreed limits, when it brake forth, as if it had issued out of the womb?

11. And here shall thy proud and wrong notions be stayed: (further into the soul they shall not go.)

15. Hath thy soul entered into the knowledges that are the springs of the simple philosophy? Or hath she walked in the search of the deep human system, or of the depth of knowledge?

41. 31. His proud notions make the human mind to swell like a boiling pot: his spirit maketh the simple philosophical spirit like a pot of ointment.

Psalms 1. 3. And the knowledge of his soul shall be like a grown up knowledge, planted and refreshed by abundant instructions, that bringeth forth its fruit in its season.

18. 15. Then the knowledges that are the channels of instruction were seen; (by the eyes of the understanding).

29. 3. The word of the Lord is upon the simple instructions: the Spirit of the Lord is upon many persuasive knowledges in the degree of simplicity.

36. 6. Thy righteousness is like the high knowledges; thy judgements are a great and deep knowledge: O Lord, thy commandments preserve the soul man, and the spi-

rit beast; or the superior and the inferior spirits.

Psalm 36. 9. Forwith thy word is the refreshing knowledge of life: in thy light shall our souls see light, or truth.

42. 7. The human heart calleth unto the human heart at the sound of thy words: all thy powerful instructions are gone over my soul.

46. 4. There is a flowing and penetrating knowledge, the simple instructions whereof shall make glad the soul that is the city of the Spirit of God; the holy place of the knowledges in which dwelleth the Most High Spirit.

58. 7. Let their knowledges melt away as human opinions which run continually.

63. 1. My soul thirsteth for thy word, my mind longeth for thy law, in a dry and thirsty human system, where no instruction of simplicity is.

65. 9. Thy Spirit visiteth the human heart, and refresheth it with thy word: thy Spirit greatly enricheth it with the penetrating knowledge of God, which is full of instruction.

10. Thy goodness softeneth the human mind with spiritual instructions.

68. 9. Thou, O Lord, didst send a plentiful spiritual instruction, whereby thou didst confirm (the souls) thine inheritance, when they were weary.

22. The Lord said, I will bring again from the opinions of the philosophy or system Bathan: my word shall bring the souls that

are my subjects again from the deep human knowledges of the simple philosophy.

69. 1. Save my soul, O God, for the human opinions are come in unto her.

14. Deliver my soul out of the corruption of the world, and let her not sink: let her be delivered from the errors of those that hate her double knowledge, and out of the deep philosophical knowledges of the spirit of the world.

21. And in my thirst (for thy word) they gave my soul sour knowledge to refresh her.

74. 13. Thy Spirit did divide the knowledges of the deep human philosophy by thy wisdom: thou brakest the chief knowledges of the evil spirits in the simple instructions.

77. 16. The philosophical knowledges (within my soul) saw thy Spirit, O God: the human opinions saw thy word: they were afraid: the deep knowledges also (within my soul) were troubled.

19. The way that is approved by thee, or that leads to thy wisdom, is in the simple opinion of oneself, or in the persuasive simple philosophy, and the path of thy Spirit in the great instructions of simplicity: and thy footsteps (in the soul) are not known.

78. 15. And gave their souls drink as instructions out of the great and deep knowledges.

16. He brought abundant instructions also out of the spirit of the Rock of Salvation, and caused simple instructions to run down (into the mind) as plentiful knowledges.

53. But the knowledges of the simple and deep

philosophy overwhelmed the minds of their enemies.

- Psalm 81.** 7. I tried thy soul by the instructions of contradiction, or by instructive contradictions.
88. 6. Thou hast laid my soul in the lowest human system, in the darkness of error, in the deep human opinions.
89. 25. I will set his human knowledge also in the deep simple philosophy, and his wisdom in the sweet instructions (that flow gently into the soul).
98. 7. Let the deep human philosophy speak loud (in the soul) and the opinions that are the fulness thereof: the spirit of the world, and the spirits, or the knowledges that dwell therein.
104. 3. Who layeth the beams of the chambers of His Spirit in the simple instructions: who maketh the high spiritual knowledges the conveyance of His word: whose wisdom walketh upon the knowledges of the spiritual mind.
6. Thou coveredst the human mind with the knowledges of the deep philosophy as with a garment: the simple opinions stood above the high philosophical knowledges.
7. At the rebuke of thy word they fled (from the soul).
25. So is this great and extensive philosophy, wherein are spirits creeping innumerable, both small and great spirits inferior to the spirit man in knowledge.
105. 29. He turned their knowledges of simplicity into the vile opinions that are the life of

uninstructed creatures, and slew their simple spirits.

Psalm 105. 41. He opened the mouth or the knowledge of the spiritual Rock, and the instructions gushed out: they ran in the dry hearts like an abundant knowledge of simplicity.

107. 23. The souls that go down to the simple philosophy with the help of human knowledges, that deal in great instructions;

24. They see (in themselves) the works of the Spirit of the Lord, and His wonders in the human heart.

26. They mount up to the spirit of the heaven, they go down again to the deep human knowledge: their double knowledge or system is dissolved because of trouble.

114. 3. The deep philosophical spirit saw it and fled: the knowledge Jordan was driven back (from the soul).

124. 4. Then the philosophical instructions had overwhelmed the knowledge of our souls: the stream of human opinions had gone over them.

5. Then the proud human knowledges had gone over our souls.

130. 1. Out of the deep human opinions hath my soul cried unto thee, O Lord.

136. 6. To Him whose wisdom stretched out the spirit of the earth, or the knowledge of the soul, above the simple human opinions.

139. 9. If my soul dwell in the uttermost knowledges of the simple and deep philosophy.

144. 7. Send (into me) thine word from thy throne: rid my soul and deliver her out of the great

human knowledges, from the opinions of strange souls, whose mouth speaketh vanity.

'salm 147. 18. He sendeth out His word, and dissolveth their systems: He causeth His Spirit to speak out, and the good instructions flow (into the soul).

148. 7. Praise the Lord from the human philosophy, ye proud spirits, and all human hearts.

rov. 3. 20. By His knowledge the deep philosophical opinions are broken up (in the soul): and the spiritual knowledges drop down their gentle instruction (into her).

5. 18. Let the knowledge that refresheth thy soul be blessed with truth; and rejoice with the belief or the wisdom that hath been the companion of her youth.

8. 24. When there were no deep philosophical knowledges I was brought forth: when there were no refreshing knowledges abounding with simple instructions.

8. 27. When his Spirit set a compass upon the knowledge of the deep human system.

28. When His word established the spiritual knowledges above: when His laws strengthened the knowledges that are the sources of the deep human philosophy; or strengthened the refreshing knowledges of the human heart;

29. When He gave to the spirit of the simple philosophy His decree, that the human opinions should not pass His commandment: when He appointed the knowledges that are the foundations of the earthly system, or of the knowledge of oneself.

Prov. 10. 11. The spirit from which a righteous soul speaketh is, or the words of a righteous man are, an instructive knowledge of life.

11. 25. The liberal soul shall be made rich (in the knowledge of the truth); and the soul that instructeth in simplicity, shall be instructed also herself in the knowledge of simplicity of heart.

14. 27. The fear of the Lord is a knowledge of the truth, to depart from the snares of error.

16. 22. Understanding is a source of life unto the soul that hath it; but the instruction of fools is folly.

18. 4. The words of a regenerate soul are as deep instructions; and the refreshing knowledge of wisdom is an instruction that penetrateth (into the soul).

Song of Sol. 4. 12. The beautiful philosophy that is the sister, the spouse of my soul, is a productive knowledge difficult to get in, a source of instructions shut up or sealed, a mysterious knowledge of simplicity.

Isaiah, 8. 6. For as much as the mind of this people refuseth the instructions of Shiloah, or of the Envoy of God, that go softly (into the soul), and rejoiceth in the vain opinions of Rezin and Remaliah's son :

7. Now therefore, behold, the Lord bringeth up upon their soul the numerous and strong human opinions of the spirit that governeth the philosophy Assyria.

11. 15. And the Lord shall utterly destroy the meaning or the language of the deep Egyptian philosophy: and with His mighty Spirit

or word shall He shake His wisdom over the persuasive human philosophy, and shall smite it in the seven flowing instructions.

- Isaiah, 12. 3. Therefore with joy shall your soul draw instruction out of the simple and refreshing knowledges of salvation, or out of the souls whose knowledge is salvation.
19. 5. And the instructions shall fail from the simple and deep philosophy, and the fertilizing knowledge shall be wasted and dried up (in the soul).
23. 4. Be thou ashamed, O spirit Zidon, for the simple philosophical spirit hath spoken, even the knowledge that is the strength of the deep human system, saying, I travail not, nor bring forth living spirits.
27. 1. And His word shall slay the spirit of pride that is in the deep opinion of oneself.
3. My spirit doth keep it (in the soul), and shall instruct it every moment: lest any error hurt it, I will keep it during the time of humanity and that of spirituality.
28. 17. And the simple instructions shall overflow the hiding knowledge.
33. 16. Knowledge shall be given him; his simple and instructive knowledges shall be sure.
21. But there the law of the glorious Lord will be unto our souls a knowledge of broad and simple instructions.
43. 2. When thy soul passeth through the simple instructions, my Spirit shall be with her; and through the flowing knowledges of simplicity, they shall not overflow her.
16. Thus saith the Lord, which maketh a way

(for the soul) in the simple and deep philosophy, and a path in the mighty instructions of simplicity.

- Isaiah, 44. 3.** For my word shall pour simple instruction upon the soul that is thirsty (for it, or for want of it), and abundance of knowledge upon the mind that is without instruction. I will pour my Spirit upon thy words, and my instructive blessing upon the soul that will proceed from thy knowledge.
- 27.** That saith to the deep human system, be void of knowledge, and I will dry up thy simple and philosophical knowledges.
- 48. 18.** O that thy soul had hearkened to my commandments! Then had the hope and resignation that bring peace into the mind been in her as an abundant and simple instruction, and her righteousness as the 'powerful knowledges of simplicity.
- 49. 10.** Even by the abundant knowledges of simplicity shall His word guide their souls.
- 50. 2.** Behold, at the rebuke of my word, I make the deep philosophical system without knowledge, I make the abundant instructions a wild opinion: the knowledges or the spirits of their simple philosophy get corrupt, because there is no instruction of simplicity, and die away from want of instructions.
- 55. 10 & 11.** For as the spiritual instruction cometh down from my throne, and returneth not thither, but instructeth the human mind, and maketh it fruitful; so shall my word be that goeth forth out of my servant.

Isaiah, 57. 20. But the wicked souls are like the troubled philosophical spirit, when it cannot rest, whose knowledges of simplicity cast up vile opinions.

58. 11. And the word of the Lord shall guide thy soul continually, and satisfy her in drought, and enrich her solid knowledges: and the double knowledge of thy soul shall be like an instructed and cultivated knowledge, and like a source of instructions, of which the knowledges fail not.

60. 5. Then shall thy soul see, or understand, and thy knowledge shall flow together; and thine heart shall fear, and thy human philosophy be enlarged; because the abundant knowledge of the simple penetrating philosophy shall be converted unto thy soul, the knowledges that are the forces of the philosophical spirit of the Gentiles shall come unto her.

63. 11. Where is He whose commandments brought up their souls out of the deep Egyptian notions, with the instructions of the shepherd of His flock? Where is He that put His Holy Spirit within him?

13. That led their souls through the deep human system, as a spirit horse in the wild opinion, that they should not stumble (in its error!)

are. 2. 13. For the souls of my people have forsaken my word, the fountain of the instructions of the life, and have hewed them out broken philosophical spirits, that can hold no knowledge of simplicity.

Jere.

2. 13. And now what hath thy soul to do in the notions of the spirit Egypt to seek for refreshment in the wrong instructions of the spirit Sihor? Or what hath she to do in the way of the philosophy Assyria, to drink the opinions of her human knowledge?
3. 3. Therefore the spiritual instructions have been withholden (from thy soul).
6. 7. As a soul that is a fountain of good knowledge casteth out her instructions, so her human system casteth out her wickedness.
9. 15. Behold, I will feed their souls with bitter knowledge, and give them disgusting opinions in their thirst.
14. 22. Are there any among the vain spirits worshipped by the Gentiles, that can give spiritual knowledge? Or can the spiritual creatures give of themselves moral instructions? Art thou not He, O Lord our God? Therefore our souls will wait upon thy law: for thy word hath made all these knowledges.
31. 9. I will cause them to act according to the instructions of simplicity in an upright way.
49. 23. There is sorrow on the deep philosophical spirit; it cannot be quiet.
50. 38. A drought is upon her knowledges of simplicity; and they shall be dried up (in her).
51. 13. O thou, whose mind dwelleth upon many human opinions, rich in the knowledges of the world, the instruction that shall put an end to thy philosophy (in the soul) is come.

Lam.

3. 54. Human opinions flowed over mine under-

standing: then I said, the power of my soul is cut off.

- ekiel, 6. 3. Thus saith the Lord God to the high human spirits, to the instructive spirits, and to the plain philosophical spirits, my will shall bring a word upon you, and it shall destroy your high knowledges.
16. 9. Then washed I thy soul with simple instructions; yea, I thoroughly washed away thy human opinion from thy soul, and I anointed her with healing knowledge.
17. 8. It was planted in a good heart by great and simple instructions that it might bring forth its knowledges, and that it might bear fruit of righteousness, that it might be a goodly truth.
26. 19. When my will shall bring up the deep human knowledge upon thy philosophy, and great instructions shall cover thy spirit.
27. 26. The leaders of thy mind or philosophy have brought it unto great human opinions, partaking of the knowledge of simplicity: the east spirit hath broken thy knowledge in the midst of the deep philosophical opinions.
28. 2. The spirit of my philosophy is a powerful ruling spirit; it sits in the knowledge that is the throne of the Spirit of God, in the midst of the knowledges of the simple philosophy.
29. 3. I am against thee, spirit Pharaoh, that governeth the philosophy Egypt, the great evil spirit that lieth, or rests, or trusts, in

the midst of his philosophical knowledges, which hath said, my simple human philosophy is mine own, and I have made it for myself.

Ezekiel, 31. 4. The simple instructions made his spirit great, the deep human philosophy set his spirit up on high knowledge, with her abundant knowledges of simplicity running round about his plants or followers.

32. 2. And thy spirit is as great as a spirit whale in the deep philosophical knowledges: and thou camest forth with thy numerous human opinions, and troubledst the instructions with the inferior knowledges of thy spirit, and fouledst their simple and persuasive knowledges.

6. I will also penetrate with thy vile human knowledge the philosophical mind wherein thy spirit swimmeth, even the highest: and the simple philosophical spirits shall be full of thy false opinions.

14 & 15. Then will I make their knowledges deep, and cause their simple philosophical instructions to run smooth (into the soul), saith the Lord God. Then shall they know that I am the Lord.

34. 18. And for your soul to have drunk of the deep instructions of simplicity; but ye must foul the residue with your inferior knowledges.

36. 25. Then shall my Spirit sprinkle pure instructions upon your souls, and they shall be innocent: from all their errors and from the vile opinions of all your idols, or of the

creatures whose spirit you worship, shall my word purify them.

Ezekiel, 43. 2. And His word was like a multitude of instructions: and the soul's knowledge shined with His glory, or with His wisdom.

47. 8. Which being brought forth into the knowledge of the simple philosophy, the human opinions shall be healed of their imperfections.

9. And every spirit shall live whither the great and simple instruction cometh.

Hosea, 4. 3. Yea, the spirits or knowledges of the simple philosophy shall be taken away (from the soul).

10. 12. For it is time to seek the word of the Lord, till His Spirit come into your souls, and instruct them with the knowledge of righteousness.

Joel, 3. 18. And all the simple philosophical knowledges of the spirit Judah shall flow with instructions, and a refreshing knowledge shall come forth of the soul, or of the religion, that is the house of the Spirit of the Lord, and shall instruct the plain mind in the degree Shittim.

Amos, 5. 8. That calleth forth the instructions of the deep philosophy, and poureth them upon the knowledge of the human mind: the Lord is His name.

24. But let understanding run down (into your soul) as abundant instructions, and righteousness as a mighty flowing knowledge.

7. 4. And, behold, the Lord God called to contend by His word, and it devoured or brought

to nought the great and deep philosophy,
and did destroy a part (in the soul).

Amos, 8. 12. And their souls shall wander from one knowledge of the simple philosophy to another: and from the spirit North even to the spirit East, they shall run to and fro to seek the word of the Lord, and shall not find it.

9. 3. And though their souls be hid from my sight in the foundation of the simple and deep philosophy, thence will I command the evil spirit, and his errors shall bite, or hurt them.

Jonah, 2. 5. The worldly opinions compassed my mind about, even to the soul: the deep philosophical knowledge closed my soul round about: the human errors were wrapt about my understanding.

Micah, 7. 19. He will turn again; He will have compassion upon our souls: His word will subdue (within us) our iniquities: and thou wilt cast all their sinning errors, or their evil spirits, into the deep knowledges of the simple and persuasive philosophy: (therein to be cleansed or purified.)

Haba. 1. 14. And makest the souls in the degree men as the spirits of the deep human philosophy, as the creeping spirits that have no ruler over them, or no knowledge that can rule them.

3. 10. The high human minds saw thy Spirit, and they trembled: the overflowing of the doctrine passed by: the human heart uttered his knowledge, and lifted up his thoughts on high.

And He will smite, or correct, her human knowledge in the deep and simple philosophy, and her system shall be destroyed with.

For thee also, by the spirit of the Covenant I have sent forth the soul of thy prisoners out of the dark human system, wherein is no instruction of simplicity.

13. 1. In that luminous spirit there shall be a refreshing knowledge opened to the souls inhabited by the spirit David, and by the religious spirit Jerusalem, for sin, and for corruption, or perverse error.
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3. 6. And were instructed of Him in the Spirit, or in the knowledge, Jordan, (judging themselves and) confessing their sins.

11. I indeed instruct you with the simple knowledge that bringeth to repentance: but he that cometh after me, he shall instruct you with the truths of the Holy Spirit, and with the word of God.

5. 45. And sendeth spiritual instruction on the just and on the unjust soul.

8. 27. What manner of soul is this? That even the turbulent spirits and the deep human mind obey her word!

4. 24. But the knowledge they had entered into was now in the midst of the simple philosophy, tossed with strong opinions: for the spirit was contrary.

26. When the disciples saw his mind walking on the deep opinions of the simple philosophy,

their souls were troubled, saying, it is a spirit.

Matth. 14. 28. Bid my soul come unto thy doctrine on the knowledge of simplicity.

15. 29. And the soul of Jesus departed from the degrees of human knowledge Tyre and Sidon, and came nigh unto the simple and deep system in the degree Galilee, and went up into a high philosophical knowledge, and rested in it.

23. 15. Your mind compasseth, or lays hold on, the knowledges of the simple and of the natural philosophy to make a proselyte.

Mark, 1. 8. I indeed have instructed your souls with the knowledge of simplicity, or with the knowledge in which there is simplicity, but he shall instruct them with the lights of the Holy Ghost.

9. And it came to pass in those instructions that the soul of Jesus came from the degree of knowledge Nazareth of Galilee; and was instructed of John in the way of judging oneself, and of repentance.

10. And straightway his soul coming up out of the instruction in simplicity, saw the spiritual knowledges opened to her, and the Holy Spirit in the degree represented by a dove (emblem of prudence and simplicity) descending upon her.

Luke, 8. 31. And they besought Him that he would not command them to go out into the deep notions of the simple philosophy.

John, 2. 9. When the mind of the ruler of the mental feast had tasted the knowledge that from

simple was made powerful, like that which cometh from the vine that is the truth.

John, 3. 5. Except a soul's knowledge be born of the knowledge of simplicity of heart, and of the instructions of the Spirit, she cannot enter into the spirit of the kingdom of God.

23. And John also was instructing in the knowledge Ænon near to that Salim, because there was much simple instruction in it: and they came, and were instructed in the knowledge of simplicity.

4. 7. There cometh a follower of the philosophy Samaria, to draw instruction out of Jacob's simple knowledge; Jesus saith unto her, give my soul to drink.

14. But whatsoever soul drinketh of the doctrine that my word will give her, shall never thirst; but the knowledge that I shall give her, shall be in her a source of instructions springing up into the high knowledge that is the eternal life.

7. 38. The soul that believeth on my doctrine, as the Scripture hath said, out of her faith shall flow abundant instructions of life.

9. 7. Go (into recollection or meditation;) wash (thy soul) in the simple doctrine of the Envoy of God.

Acts, 1. 5. For the spirit of John truly taught the soul with the knowledge of simplicity; but your souls shall be instructed with the Holy Spirit, or with the knowledge of holiness, after they have received a few lights more (in preparation to it).

- Acts,** 8. 36. And as their souls went on their instructive way, they came unto a certain or sure instruction in simplicity, and he that for the kingdom of heaven's sake had stript his mind of its vanity, said, see, here is simple philosophical knowledge, or knowledge of good: what doth hinder my soul to be instructed in it?
38. And their souls descended from the high instruction or explanation concerning Christ, both into the knowledge of simplicity, both that of Philip and that of the spiritual or mental Eunuch, and he instructed him in it.
10. 47. Can any man forbid knowledge in the degree of simplicity, that these souls should not be instructed in it, which have received the knowledge of the Holy Spirit, or have been instructed in the Spirit of holiness, as well as ours?
48. And he commanded them to be instructed in the will of the Lord.
- 1 Cor.** 3. 6. I have planted (the word of God in your souls;) Apollos instructed you in it, or improved it by instructions, but God gave the increase.
6. 11. And such were some of you; but your souls are instructed in simplicity, and their knowledge or mind is cleansed of their former errors; but they are sanctified; but they are justified in the doctrine of the Lord Jesus, and by the Spirit of our God.
10. 1. How that the souls of all our fathers were

under the spiritual instruction, and all passed through the knowledge of the simple and deep philosophy.

1 Cor. 10. 2. And were all instructed unto Moses's knowledge in the spiritual and in the simple doctrine.

4. And did all drink the same spiritual doctrine: for their souls drank or received the instructions of that spiritual Rock that followed (and watched) their steps (in regeneration): and that Rock was Christ.

21. Your souls cannot receive the doctrine of the Lord, and the dangerous knowledge of devils.

12. 17. For by one Spirit are all our souls instructed into one doctrine, and have been all made to drink into one spiritual knowledge.

Ephe. 5. 26. That He might sanctify and purify its knowledge by the ministering of spiritual instruction by the word.

Titus, 3. 5. Not by works of righteousness which our souls have done, but according to His mercy, His word saved them by the instructions of regeneration, and renewing (in them) of the Holy Spirit.

Heb. 10. 22. And our human minds cleansed with pure instructions.

11. 29. By faith their souls passed through the opinions of the deep philosophy of Egypt, as by the notions of the dry human system: which the souls in the degree Egyptians assaying to do were drowned, or their knowledge was destroyed.

James, 1. 6. But let him ask in faith, nothing wavering

(in him). For the soul that wavereth is like an unstable opinion of the simple human system that is driven with the worldly spirit, and tossed (to and fro, or right and left, or to good and to evil).

2 Peter, 2. 17. The knowledges of their souls are human knowledges without instruction in simplicity, spiritual knowledges that are carried with a strong and dangerous spirit, to whom obscure opinions are reserved for ever.

1 John, 5. 6. This is he whose soul, or double knowledge, made herself known to ours by simple doctrine and by faith (or by the instruction of the atonement), even Jesus Christ; not by simple doctrine only, but by simple doctrine and the instruction of faith: and it is the Spirit that beareth witness, because the Spirit is truth.

8. And there are three that bear witness in the soul, or in the human mind, the truth, and the simple doctrine, and the saving faith, (or and the instruction of the atonement): and these three agree in one religious knowledge. (I understand in the right knowledge of oneself.)

Jude, 12. The highest knowledge of their souls is without knowledge of simplicity, carried about of various spirits.

13. Raging opinions of the deep human philosophy.

Rev. 1. 5. Unto Him that loved our souls, and cleansed them from their sins in the redeeming doctrine that is his own faith.

- hev. 1. 7. Behold, His knowledge or power cometh (into the soul) with spiritual instructions; and every soul shall see his Spirit (within herself;) and they also which pierced him (within themselves by their unbelief:) and all the followers of the human system shall wail because of his doctrine. Even so: amen.
2. 24. As many souls as have not this human doctrine, and which have not known, or studied, the deep opinions of the spirit Satan, as they speak: I will put upon them none other duty.
7. 17. For the doctrine of the Lamb which is in the knowledge of heaven shall feed their souls, and shall lead them unto living fountains of spiritual instructions: and the word of God shall wipe away all tears from the eyes of their souls: or shall console them for all their tribulations.
8. 9. And the third part of the knowledge of the souls which were in the simple and deep philosophy, and had the knowledge of life, died: and the third part of the knowledges with which they could stand and advance on the deep human system was destroyed.
10. And its degenerate spirit fell upon the third part of the knowledge of the souls that were rivers and fountains of philosophical instructions.
11. And the degree of the fallen spirit is called wormwood: and the third part of the philosophical instructions became wormwood:

and many souls died of the instructions, because they were made bitter.

- Rev.** 9. 14. Loose the four spiritual minds or knowledges which are bound in the great philosophical and persuasive knowledge Euphrates.
11. 6. And have power over the simple instructions to turn them into the inferior human knowledge, that is the life of ignorant creatures.
13. 1. And my soul stood upon the unsteady knowledge that is the foundation of the simple human philosophy, and she saw a spirit beast, or a foolish system, rise up out of the knowledges of the deep human philosophy.
16. 3. And the second angel poured out his knowledge on the deep human system, and it became (in the soul) as the vile knowledge of a spiritually dead: and the knowledge of every living soul in the simple philosophy was destroyed.
4. And the third angel poured out his instruction upon the simple knowledges (in the soul), and they became like the worldly knowledge that is the life of beasts or of creatures inferior to men philosophers.—
Gen. 9. 4.
12. And the sixth angel poured out his instruction upon the great philosophical and penetrating knowledge Euphrates (in the soul) and the knowledge thereof was dried up (in her), that the way of the commanding spirits of the east philosophy might be prepared (therein).

- Rev. 17. 1. I will shew unto thee the soul the of judgement of the great human system that departs from the commandments of the Lord, and of which the knowledge sits upon many human opinions.
15. The opinions which thou sawest, where the spirit of the faithless philosophy sitteth, are the human opinions which constitute philosophical peoples, and multitudes, and nations, and tongues.
21. 1. And there was no more deep human system (in the soul).
6. And my Spirit shall give unto the soul that is athirst of the instruction of life freely.
22. 1. And his knowledge showed my soul a pure instruction of knowledge of life, clear as chyrstal, proceeding out of the heavenly Spirit or religion that is the throne of the Spirit of God, and of the Spirit of the lamb.
17. And let the soul that is athirst of truth come to my Spirit. And whatsoever soul will, let her take of the instruction of life freely.

Of Paradise.

I believe it has been received, by the generality of those that have been denominated either Jews or Christians,—that Paradise, or the garden of Eden, spoken of in Gen. 2. and other places, was a spot on this earth; on the exact situation of which there have been different opinions, as it appears from a map of Judea; and

adjacent countries where, according to three persons who
 have written treatises about it. Paradise is placed in three
 different places—two in the river Jordan, at little distance
 from each other and the third near the Mediterranean Sea,
 and where it is represented as a space of ground, which
 was wide enough for the use of one man to dress
 and to sow, and the little for his posterity, if he and they
 had continued in obedience to the commandments of
 God. Others have imagined that it was in Chaldea,
 and elsewhere. Being nearly unacquainted with the
 grounds of their opinion, I can say nothing about it;—
 but I may say, I think, to mention that I am sur-
 prised that persons who believe the Scripture, should
 suppose this present earth to be the same as that of
 which they imagine that the creation is related, in Gen.
 1. For such a notion, according to the way that they
 very usually understand the Holy Writings, appears to
 me irreconcilable with what is said in 2 Peter, ch. 3.
 v. 6 and 7, wherein it is clearly stated, that the world
 that was before the flood perished, (in conformity to
 the will of the Lord, which was that the earth should be
 destroyed Gen. 6. 13.—9. 11.) and wherein another
 earth is spoken of, as having been substituted for the
 first: of which second earth the Apostle says, which is
 new. I cannot, then, conceive, how those who under-
 stand the Sacred History, literally, suppose, in direct
 contradiction to Peter, that this earth is the very same
 that is mentioned as existing before the flood. If they
 should say that the words—*destroyed, perished,* and
which is new, ought not to be taken literally, then it
 would seem inconsistent to understand, literally, *the*
old world, the world of the ungodly, and the flood which

is brought upon it, 2 Pet. 2. 5. Then taking that first world to have been any other than this, it becomes idle to talk of the garden of Eden, the first abode of man, as having been a part or a spot of this earth.

Admitting, for argument sake, that this visible earth is the same as that in Gen. 1, and 2, then either the Paradise spoken of therein must be still on it, and may be found; or the Scripture speaks of another in St. Luke, 23. 43. in 2 Cor. 12. 4. and in Rev. 2. 7.; which, I believe, many would have no objection to concede, as it seems, on consideration, that the Paradise alluded to in those verses, cannot be a garden on this earth. Should we believe it to be spiritual, then it would be consistent to admit that the tree of life that is in it, must also be of that nature and different from our trees; as it cannot be conceived that a material tree, like ours, could be standing in a spiritual garden; and since that tree of spiritual life was in the garden of Eden, I think I may conclude that the Paradise in Gen. 2. was not a material garden, such as ours, and that it was no part of this earth; otherwise how could the spiritual tree of life have existed in a garden that should have belonged to this visible material earth? That would seem quite incomprehensible. Neither could I admit that the philosophical tree of the knowledge of good and evil, which was in the garden of Eden, was of the same kind as our trees, and grew in any garden of this earth: of which no production has ever been known to bear knowledge of any kind.

If, after much meditation and discussion, to which, Theophila, I invite you most earnestly, you should agree that the Scripture Paradise cannot have been a

part of this earth, it will follow that the Euphrates, that was one of the four rivers that came out of the river that watered the garden of Eden, was not the river known on this earth under that name, but may have been, may be now, and will be the one in Rev. 9. 14. and 16. 12 wherein four angels are said to be bound, and on which the sixth angel pours out his vial: which river, I think, cannot be understood of the same kind as ours, with any of which no body would suppose that spiritual creatures, like angels, have anything to do. Besides, comparing with our maps what is said of the river Gihon, (Gen. 2. 13), that it compasseth the whole land of Ethiopia, it appears to me that a river coming from the same source as Euphrates, would, to compass Ethiopia, have to descend into Egypt, then to ascend up into that other country; which is so incomprehensible to me that it strengthens me in the belief that the Bible speaks of another Ethiopia than ours, of a Gihon different from our rivers, likewise of another Euphrates, and consequently of a garden of Eden that was no part of this earth; and which it is now as impossible to find out upon her, as it ever was.

In Gen. 3. 1, 4, 5, the serpent is represented as conversing with the woman. I do not believe that such a circumstance can, with any propriety, be understood literally: neither what is said in the 8th verse and following ones of the Lord God walking in the garden, in the cool of the day, calling unto Adam; speaking to him, to the woman, and to the serpent, making coats of skin to Adam, and his wife, and clothing them: driving the man out of the garden, and placing, at the east, cherubims, and a flaming sword, which turned every

way, to keep the way of the tree of life. I blame not those who understand all those things literally, but I cannot agree with them, having heard differently.

Believing, as I have already said, that the soul is the double being, spiritual and human, or the man male and female, whose creation is related in the first chapter, and that the whole Scripture refers to that inward creature; instead of taking Paradise for a material garden, ever so beautiful as it may be fancied, I should rather understand it as a religious knowledge or spirit, a spirit of simplicity and innocence, in which it had pleased God to put the spirit or the soul whom His word had formed (Zech. 12. 1) to His image and likeness, to the image of the Eternal Spirit; and of which all the knowledges and sentiments were pleasing to his eyes, and good for his food, (either in spirituality or in humanity;) and that among the instructions which it bore there was the knowledge of the spiritual life, or of wisdom (Prov. 3. 18); the fruit of the righteous soul (11. 30), the wholesome language of the spirit (15. 4); a knowledge, the truths whereof are for the healing of the misled souls (Rev. 22. 2); and also the philosophical knowledge of good and evil, that opens the eyes of the understanding, and makes the souls-men as the spirits-gods (Gen. 3. 5); a knowledge good for man's food in humanity, pleasant to his eyes, and to be desired to make him wise: (wise according to the world;) I should conceive that in that religious spirit there may have been to instruct and fertilize it a great and simple knowledge, divided into four persuasive, refreshing, and penetrating instructions (Gen. 2. 10). I should believe that the Lord God enjoined to the soul-man to cultivate and to pre-

gave the first and satisfactory religion which He had
 given him for his happiness: but He commanded him to
 be free in every manner and knowledge that proceeded
 from that religion: and He, that forbade him (17) to
 neglect himself in a mean study of the knowledge of
 good and evil, in which the full acquisition was not ne-
 cessary to make him happy: neither to guide him, as he
 was now assisted with just intentions, which prompted
 him to good, and away from evil: and that benevolently
 He warned him that he should surely fall into error
 Gen. 3. 17. if not a state of spiritual death (James, 5.
 20), if he should mingle with the vain and learned
 distinctions of that philosophical knowledge or science,
 before he had been sufficiently prepared to receive it.
 I should not be ignorant to think that, for the greater
 satisfaction of the soul, if inner man, and to assist him
 in the cultivation and keeping of his primitive religion
 and innocence, the Almighty gave him a spirit or a
 virtue proceeding from him or from his knowledge (21),
 and partaking of his nature (23), which the Creator so
 formed that it might cleave and be thoroughly united to
 him by pity (24). It seems to me credible that, after
 having so strengthened the soul, and after man had
 enjoyed, perhaps a long while, the felicity which he de-
 rived from his perfect religion, God may have wished to
 try what use he would, were he tempted, make of the
 free will which He had given him (Gen. 2. 16), to prove
 him, to know what was in his heart, whether he would
 keep His commandments or no (Deut. 8. 2): and may
 have caused, to that purpose, one of the superior spirits
 which He had created within him, to fall into the mental
 condition of one of the inferior beings within his heart,

over whom He had granted him dominion (Gen. 1. 26); and may have given to that degenerate spirit power to tempt the immaculate spirit which the soul had received for his help. I think it possible that the spirit-woman being pure, like the soul-man, grateful and satisfied with the leave of partaking of all the delights and good knowledges of the spirit Paradise, did, from her faith, resist for a long time the vile suggestions of the evil and deceiving spirit; but that, at last, she was seduced, disobeyed the commandment of God, and prevailed upon the soul to forget it also (Gen. 3. 6): (to which he may have been enticed by a sincere wish of doing always what was right, and avoiding at all times what was bad; which may have seemed to him hardly possible without the possession of the forbidden knowledge). I believe that the moment they acquired some knowledge of the difference between good and evil, they perceived that they were ignorant about it, and had recourse to worldly opinions in order to conceal it (7); and that when the hour of cool reflection came to them (8), they heard within themselves the voice of the Spirit of the Lord God, which in the beginning was moving upon the simple instructions, and had afterwards rested on the seventh light by which He had perfected the spirit which His word had formed within man (Gen. 2. 2); they heard, I say, the voice of the Lord inquiring and searching their reins and their hearts: that, conscious of their guilt, they wished, but in vain, to hide themselves (Job, 31. 33) from that inward, irresistible voice; that they could not help acknowledging their fault (Gen. 3. 12), and did bear in themselves the sentence decreed, for their own sake, against them, and against the fallen

spirit (Isaiah, 14. 12) whose pride had subtly crept and entered into their minds (St. John, 13. 27), and had beguiled them. I admit that the soul having lost her purity by her disobedience; and having, by eating of the knowledge of good and evil, and mistaking one for the other, as it happens to us from ignorance, and as she was much exposed to, not having tasted yet of the tree or doctrine of life or of the true wisdom (1 Cor. 1. 24. 30), which might have guided her in the study of good and evil; having, I say, fallen into doubts, uncertainties, fears, wrong judgements, anxieties, and other human imperfections incompatible with her first state, was become unworthy of the religious spirit Eden, at variance and at war with it, uncomfortable and unhappy in it. I believe that it was for her good, and out of mercy to her that her Creator drove her out of the pure and simple worship of God into the love of the world and the proud opinion of oneself, and did put her, for a while, under a human form, in an inferior condition, the reward of her crime; where she is clothed with an impure, diseased body, adapted to the labours and purposes of this earth, but with which I suppose she was not clogged, while she was in the likeness of the Supreme Spirit; where her two inward natures, instead of being united, as formerly, are divided in opinions and sentiments, lusting one against the other, the superior being under the dominion of the inferior; where the companion that man has received for his help is in the same state of abjection and weakness, wanting support and deserving pity; where both have to work upon themselves, to toil and labour through obstacles and difficulties, until by the various instructions, transi-

tions, and degrees of regeneration, they succeed to overcome in themselves the spirit of the world, its thorns and thistles, and return into the righteous opinion they possessed concerning themselves, before their degradation ; into the spirit of humility, simplicity, meekness, candour, and innocence ; into the good religion that teaches to give glory to God, to believe and hope but in Him, and that formerly made the soul-man excessively happy, a superb garden abounding with beautiful intellectual flowers and trees that bore the fruits of the spirit (Gal. 5. 22, 23) ; but now, alas ! full of weeds (19, 20, 21, a mere shadow of what was created powerful and excellent), and until by the keeping of the commandments they may be made worthy to receive of the mysterious manna or spiritual knowledge (Rev. 2. 17), and may have, by the Grace of God, a right to the spiritual tree or doctrine that leads to the knowledge of the eternal life (Gen. 3. 22), which is in the heart of any religious spirit (7), that is the garden, the Paradise, and the city or Jerusalem of the Spirit of God ; whose voice then they would wish to hear within themselves, instead of dreading it, as they did, when they became guilty.

The words, To-day shalt thou be with me in Paradise, (Luke, 23. 43,) I am inclined to understand thus: Thy soul fearing God, (40,) acknowledging her faults, the justice of her condemnation, and the righteousness of my spirit (41), and praying the Lord to remember her (42), shall arrive, by her present knowledge, at the religion Paradise, at her former state of innocence and delights, having in herself of my spirit: (which consists in hope, faith, and charity). Understanding that it is

Christ's spiritual body or soul that is crucified, (Isaiah, 53. 10,) I should rather take the two malefactors for two degenerate spirits attending on, and suffering with, his soul, when she dies spiritually: one of which is by repentance and fear of God, and with the help of Christ's doctrine, in the way of Paradise and regeneration.

The words, Caught up to the third Heaven, and caught up into Paradise, (2 Cor. 12. 2. 4,) I understand as relating to Paul's soul caught up into, or translated, like Enoch's, to, a very superior and religious spirit or knowledge, wherein she bears within herself unspeakable truths, from the spirit of God. (Gal. 1. 24; 1 Cor. 7. 40; St. Matt. 10. 19, 20.)

Of the Flood.

In speaking of the earth and of the water, I have, Theophila, taken no notice of the verses in which they are mentioned, which relate to the flood; thinking it would be better to make a separate article of that great Scriptural event; which I fully admit, (the same as I do every part of the Sacred History, though there be many many passages which I have not the least intelligence of, and though I be not certain that I understand any correctly,) but which I cannot take in the literal way of the Jews: finding in the New Testament sufficient proofs that they have been mistaken in their views of the Holy Writings. Undoubtedly, the Flood, understood in a material sense, according to the ancient custom, is possible in every one of the circumstances that are presented to us, because all things are possible to the Almighty;

but it cannot be denied that there are several passages which, if believed literally, seem so incomprehensible that they afford no satisfaction. Surely it must have appeared inconceivable to the Jews of old, I mean to the thinking part, that Noah alone, at the age of five hundred years, could build such a large ship as the ark is represented; that alone he could gather of all food that is eaten, (which seems to include the animal as well as the vegetable,) in sufficient quantity for all the beings that were to enter into the ark, and remain in it a whole year; and that, with the help of only his wife, whose age must have exceeded one hundred years, his three sons, at least a hundred years old, and their wives, he could be able to minister daily food and water to all the beasts, cattle, creeping things, fowl and bird of every kind and sort, that they considered as having been confined with him, to each of them the food fit for him: besides the trouble of keeping the ark clean. I wonder the impracticability and improbability of such arduous tasks did not strike the forefathers of our Jews, so far as to persuade them that the Scripture Flood ought not to be taken in the literal sense, and to induce them to search what could be the meaning of it. For my part, having been favoured with the information that the waters in the Bible signify instructions, I should be inconsistent with it, were I to persist to understand the Flood in the way of the Jews two thousand years ago; it seems to me that it must refer to the soul, and in applying it to her, it appears to me more intelligible. I consider as possible that in the course of the regeneration of mankind, there may be a time when the greatest part of them, instead of using their knowledge and faculties to

improve in righteousness, turn to corruption and increase in wickedness: and a time when it pleases the Omnipotent, in His mercy that endureth for ever, to put a stop to their perversity; and, for their amendment, to destroy in them, by an overwhelming instruction or system, all the knowledge which they had received and abused, not only the philosophical, but also the spiritual; (as it appears to me from 2 Peter, 3. 5, 7,) excepting from the universal wreck, for their recall to His commandments, the soul of a just man; by making him build within himself by faith, (mind, not by hand,) Heb. 11. 7, a religious system, wherein his soul may find shelter and safety against the pourings of knowledges or opinions that destroy in others all previous notions: excepting also those souls, which being, like Noah's, moved by fear of God, enter and are closely confined in the protecting system, wherein they are fed with knowledge and understanding (Jere. 3. 15), with judgement (Ezek. 34. 16), and kept alive with the instructions of the preacher of righteousness, gathered by his spirit (Isaiah, 34. 16). It seems to me comprehensible that all the souls that remain exposed to the overflowing of powerful opinions, whether good, whether bad, being unable to confute them, may be put by them in a state of confusion that upsets all their knowledges, even those of the highest among them, and throws them into complete uncertainty and ignorance: comprehensible that, after they have been in that distressing condition long enough to feel its miseries, and to forget all that they had learnt before and that had led them astray, their Creator, out of pity for them, may send among them, or within them, a spirit (in the Latin version the word wind is translated

spiritum, Gen. 8. 1), perhaps of meditation on their errors, of repentance for their sins, of prayer, of hope in God, &c.; which by degrees assuages in their minds the too strong opinions that had unsettled, discomposed, confounded, and unrooted their former notions; and which finally relieves them entirely from the strange ideas that had overwhelmed their spirits; leaving them in a state of mental nakedness and emptiness: comprehensible that, when by the healing spirit peace is fully restored to them, when their eyes begin to open, and when they are in a disposition of mind that qualifies them to receive new instructions, the Lord orders those whose knowledge had been spared and saved by the pious system, to come forth out of it to do good to their abased and humbled fellow-creatures; orders them to spread and manifest themselves among them, to instruct them, to console and comfort them, to give them a new knowledge, a new soul or life superior to that which they had before: comprehensible that, the man who experiences so great a favour as to have the knowledge of his soul excepted from the general destruction, does, as soon as he can, build within himself with humility of heart an altar to the Lord; and, to the best of his knowledge, offers Him solemn thanks for all His tender mercies: comprehensible that, such a sacrifice of righteousness, made in sincerity, out of love and gratitude, is acceptable to God: comprehensible that, the Spirit Creator deigns to establish a covenant or alliance with the faithful soul, and with all that comes and is to come from her and from her meek religion; and that God gives her full power over all the philosophical spirits

within herself, and over those of beings inferior to her, procuring her remembrance and protection.

Should you ask me how such a mental flood could or can come upon mankind, I should answer, that among the ways of Providence, for the correction and regeneration of His creatures, we find in the Scriptures that He sends to the Israelites Moses and Aaron, armed with his word, to deliver their souls out of the Egyptian notions (Exa. 4. 12. 15): that to their posterity He sends judges, prophets, and kings, to lead them in His law: and afterwards Christ and his Apostles, to enlighten them, to bring them from the following of human and preparatory ordinances, to the very knowledge of the truth. We read also that to overthrow Ahab, the Lord puts a lying spirit in the mouth of false prophets (1 Kings. 22. 28, 29, 33): that He creates the waster to destroy (Isaiah. 34. 15): that to those that receive not the love of the truth, God sends them strong delusion that they should believe a lie (2 Thes. 2. 10, 11, Jere. 13. 13): that He sends the hour of temptation to try them that dwell upon the earth (Rev. 3. 10): that there is a time when He sends to the inhabitants of the earth and of the sea the evil spirit which deceiveth the whole world (Rev. 12. 9, 12): again, that He looseth Satan out of his prison that he may deceive the nations (2d. 7. 2). From those and other passages, I conceive that the overflowing scourge (Isaiah, 28. 18), may come to men for their good, either by inspiration to every one, or by means of true or false prophets, promulgating right or wrong doctrines, that turn the human mind upside down (Acts, 17. 6): perhaps, by Noah alone, chosen

to destroy in others all abused notions, and to replace them by new and better principles; and receiving for that purpose so powerful a knowledge that no opinions, whether philosophical, whether spiritual, can stand against his mighty instructions (Isaiah, 54. 9).

I have been told that the years in the Scripture mean knowledges : that seems to me to agree with Gen. 1. 5, since they are composed of days. Taking, then, for a fact that the Scriptural years are knowledges, even great knowledges, formed of days, which I understand to be spiritual knowledges partaking of the light; and of nights, which I consider as philosophical knowledges, having more or less of the obscurity that belongs to the human philosophy; the six hundred years of Noah, at the time of the flood, represent his soul, in my opinion, as having attained a great knowledge, or a great age in science, and the more able to increase and multiply, by imparting to others the philosophical life: the same I should think of his sons; the older seemingly the better for their mission: unless it be that when the soul is arrived at the highest degree of knowledge that is appointed unto her in any of the stages of her regeneration, she begins to lose, gradually, her active and generating powers, or faculties; to be more inclined to reflection and contemplation; to want rest from her labours; and verges, by degrees, towards a state of sleep, or spiritual death, wherein she remains till roused from it by fresh instructions, which give her a new life in a higher degree of regeneration (Ephe. 5. 14).

From what is said in Gal. 4. 22, &c. concerning Abraham's two wives, it seems to me possible that Noah's wife is of the same kind, not a common woman, but a

philosophical spirit or knowledge, that is, the companion, the joy and comfort of his soul; and that the children that proceed from their union are likewise spirits that have a similarity in kind and an affinity with his own, and may assist his soul in the generation of others. The beasts of all kinds, clean and unclean, pure and impure, which enter into the religious system, that they may be preserved for the execution of the Almighty's purposes, seem to me to represent the inferior spirits and knowledges, good and evil, the qualities and defects, of which are formed the various spirits, minds, and characters of degenerate creatures. With that view Noah might be considered as being alone, by his own granted acquirements, quite sufficient for the generation of all in the human philosophy: the same as Christ is represented as being alone sufficient to teach and transmit the spiritual life: at the same time it does not destroy the possibility, nor the probability, which seems to me very great, that a certain number of creatures, having more or less of Noah's righteousness, and of others very inferior to him in knowledge, may be admitted by him into his religious system, that their knowledges and qualities may be preserved by it, and that they may afterwards serve and help him in the grand work of the regeneration of the soul; begetting the mentally dead in the human philosophy, by their instructions, the same as the spiritual philosophers, called the Apostles, beget by the word of God in Christ, in the very light, in truth itself: with this difference, however, that for the gendering in the knowledge of the two parts of the human philosophy, the union of two minds or of two persons, one whose chief business is to teach the good, and the other to ex-

plain the evil and to guard against it, may be necessary ; while that does not seem indispensable for the imparting of the spiritual life (Luke 20. 34, 35, 36). I feel, then, inclined to understand, also, by Noah's wife, a woman whose soul is like unto his, whose spirit is of the same degree of perfection as that which is the constant companion of his soul ; a woman united to him by piety for a religious object ; betrothed to him in righteousness, and in judgement, and in loving kindness, and in mercy (Hos. 2. 19, 20) ; and who may assist him in the fulfilment of his mission ; by his sons, three men whose souls have received from his knowledge united with that of his wife, the principles of a religious life similar to theirs, and which partakes of their high philosophical knowledge : by their wives, three women whose knowledge, qualities, and mental powers agree with their own, and who may concur with them in the teaching of the true philosophical life : by the beasts of all sorts that enter into Noah's religious system, philosophers more or less distant from him in knowledge and faculties, who can transmit to those that are inferior to them their own life in philosophy, but an imperfect one ; according to their degrees in knowledge, and according to their qualities and defects. The hills and mountains spoken of in the Flood account, being parts of the earth, I take them for high human knowledges : in some verses of the Scripture I think they signify philosophers of high degrees. By the floods I understand destructive opinions—powerful instructions ; and, also, philosophers whose knowledges are overwhelming.

Now I am going to make an application of those notions to most of the verses that relate to the Flood ;

should my interpretations, some of which I own do not satisfy me fully, appear to you irreconcilable with the Sacred History, pay no attention to them ; but do not, because you would take me to be mistaken, follow the example of those who reject the Scripture Flood altogether, because they cannot comprehend it. It is our duty to believe in it, since the Word of God speaks of it; but as it commands no where to understand it exactly as the ancient Jews have done, I think you may, without fear of being called presumptuous, use your own sense, and search for a more satisfactory intelligence of it than theirs. I hope a few words that I shall say in another place, respecting the Scripture and its time, will render my ideas on the present subject a little more intelligible than I imagine they will appear to you at first.

Genesis, 6. 1. And it came to pass when men, or when the souls that were led of the spirit of the world began to multiply, or increase, in the knowledge of the human philosophy, and had gendered (within themselves or within others) philosophical spirits or knowledges, having a similarity with their own, in the degree daughters.

2. That the souls that were led of the Spirit of God saw the knowledges or spirits gendered of or by human philosophers that they were fair, and did choose among them for companions and helpers to their own superior knowledge or spirit.

3. And the Lord said : my Spirit shall not always strive with the soul, for that she also is human : yet her knowledges shall be

equal to one hundred and twenty philosophical knowledges in the degree years.

- Genesis, 6. 4. There were powerful spirits in the human philosophy in those days; and also after that, when the souls led of the Spirit of God, or the spiritual philosophers, united their knowledges to those that came from the souls that followed the spirit of the world, and got from them mighty philosophical spirits, which were of old famed spirits, (apostates, in which, in consequence of that union, the sacred was mixed with the profane.)
5. And God saw that the wickedness of the soul was great in the opinion of one's self, and that every imagination of the thoughts of her human mind was only evil continually.
6. And it repented the Lord that He had given man the human knowledge, or that he had set the world in the heart of man, and it grieved Him at His heart.
7. And the Lord said, I will destroy the knowledge of the soul whom I have created, from the human philosophy; both the knowledge of the soul in the degree man, and the knowledge of the souls in various degrees inferior to man; for it repenteth me that I have made them.
8. But the soul of Noah found grace in the eyes of the Lord.
9. These are the generations of Noah's soul: the soul Noah was just and perfect in her generations, and she walked in the commandments of God, or assisted by the Spirit of God.

Genesis, 6. 10. And the soul Noah begat (within herself, or within other beings) three spirits partaking of her own nature or knowledge, in the degrees, Shem, Ham, and Japheth.

11. The human mind also was corrupt before God, and the human system was filled with a spirit of violence, or with violent notions.
12. And God looked upon the human heart, and, behold, it was corrupt; for every human mind had corrupted his way in the opinion of one's self, or in the philosophical system.
13. And the Spirit of God (within Noah's soul) said unto him, the end of, or the spirit that shall put an end to, all the human knowledges, is come before me; for the human mind is filled with violence through them; and, behold, I will destroy them with the opinion of one's self.
14. Make thee a religious system in simplicity of heart; different degrees shalt thou make in it, and shalt secure it with proper knowledge, within and without, (against the intrusion of strange opinions.)
16. Thou shalt make to the religious system a clear knowledge, or an opening by which it may receive light from above; and a knowledge by which souls may enter into it; in three different degrees shalt thou divide the pious system; (that all that is to come into it, may be set in its proper class or order.)
17. And, behold, I, even I, do bring a flood of opinions or of instructions, upon the human system, to destroy every mind wherein

prevails the spirit of the philosophical life, from the knowledge that is inferior to the spiritual; and every spirit or knowledge that is in, or according to, the human opinion shall die, or shall be destroyed (in the soul).

Genesis, 6. 18. But with thy soul will my Spirit establish a covenant or an alliance; and she shall come into the religious system, she, and the male spirits to whom her knowledge has given life, and the spirit that is religiously united with her, as an help meet for her, and the female spirits that are the companions of her sons.

19. And of every living spirits of all degrees in the human philosophy, two shalt thou bring into the religious system, to keep them alive with thy knowledge of righteousness; one shall be able to teach the good, and the other to guard against evil, every one according to their degree.

21. And take thou unto thy soul of all knowledge that is fit for the sustenance of the mind, and thy spirit shall gather it to himself; and it shall be food for him, and for all the other spirits.

22. Thus did the soul Noah; according to all that God commanded her, so did she.

7. 1. And the Lord said unto Noah's soul, come thou and all the spirits in which thy knowledge or thy righteousness dwelleth, into the spirit of the religious system; for thee I have seen righteous before me in this

generation, or in this degree of regeneration.

- Genesis, 7.**
3. To keep spirits alive in the knowledge of all the human philosophy.
 4. For yet seven luminous instructions, and I will cause knowledge to be poured upon the human mind by or through forty spiritual and forty philosophical instructions; and every living spirit that I have made, will I destroy from off the knowledge of the human philosophy. (From the verse : *Day unto day uttereth speech, and night unto night sheweth knowledge.* Psalm 19.
 2. I think it might be understood that the flood may come through the instructions of forty spiritual creatures and of forty philosophers chosen for the purpose : or of spiritual creatures and of human philosophers in the fortieth degree.)
 5. And the soul Noah did according unto all that the Lord had commanded her.
 6. And the age of Noah's soul in philosophy was six hundred years, when the overwhelming instruction was upon the human mind or system.
 7. And the soul of Noah went in, and the spirits she had begotten in her own knowledge, and the spirit that was an help meet for her, and the spirits she had given for companions to her sons, they went in into the spirit of the religious system, because of the instructions or of the opinions of the overflowing scourge.

- Genesis, 7. 8. Of inferior spirits, pure and not pure, and of spirits that can rise above human notions, and of every spirit that creepeth upon the philosophical knowledge,
9. There went in two and two unto Noah's knowledge or doctrine into the religious system, of the two philosophical genders, as God had commanded Noah's soul.
10. And it came to pass after seven lights or instructions, that the knowledges of the destroying system were upon the human mind.
11. In the six hundredth philosophical year of Noah's soul, in the seventieth instruction of the second of the twelve parts of that philosophical knowledge, by the same instruction were all the sources of the knowledges of the great and deep philosophy broken up (in Noah's soul); and the knowledges or spirits by which the lights of the moral system come to the human mind, were opened (in the soul Noah).
12. And the instruction from above was upon the mind during or through forty spiritual and forty philosophical instructions.
13. In the self same luminous knowledge entered the soul Noah, and the spirits Shem, Ham, and Japheth, her sons, and the spirit her companion, and the three spirits the companions of her sons, into the spirit of the religious system.
14. They, and every inferior spirit after his kind.
15. And they went in unto Noah's knowledge into the pious system, two and two of

Genesis, 7. 23. And every living spirit was destroyed which was in the human system, both superior and inferior; and their knowledges were destroyed from the human philosophy: and the knowledge of Noah's soul only remained alive, and the knowledge of the spirits or of the souls that were with her in the religious system.

24. And the overwhelming knowledges prevailed upon the human mind during one hundred and fifty luminous instructions.

8. 1. And God remembered Noah's soul, and every living spirit, and all the tame spirits that were with her knowledge in the religious system: and God made a healing spirit or knowledge to pass over the human mind, and the overpowering knowledges assuaged in it.

2. The sources of the knowledges of the deep system, and the knowledges that are the channels of the spiritual lights were stopped, and the moral instruction was restrained.

3. And the opinions (that had overflowed the minds of all those that were out of the religious system) returned from off the human heart continually: and after the end of the hundred and fifty lights the destroying knowledges were abated (in the minds).

4. And Noah's pious system rested upon the high philosophical spirits or knowledges in the degree Ararat.

5. And the overpowering opinions decreased continually (in the human mind): and the

highest degrees of the high philosophical knowledges began to be seen or perceived.

Genesis, 8. 6. And it came to pass at the end of forty spiritual instructions that Noah opened the knowledge through which light came to the righteous system which he had made (within his soul).

7. And he sent forth a spirit, or knowledge, or opinion, in the degree raven, which went forth to and fro the human mind, (alternately received and rejected; or received by some, and rejected by others,) until the opinions, which had destroyed all former knowledge, were gone away from the heart.

8. Also he sent forth (among men) a spirit dove from his own knowledge: to see or to judge if the overflowing opinions were abated from off the human mind.

9. But the spirit of prudence and simplicity found no mind where even her lowest notions could be received and could rest, and she returned unto his soul in the religious system; for the overwhelming knowledges were still upon the whole of the human mind: then he put forth his knowledge, and took her, and pulled her unto him in the pious system.

10. And He stayed yet other seven superior instructions: and again He sent forth the spirit of simplicity out of the religious system.

11. And the spirit dove came in to Him towards the end of the moral light, and lo, in

her words was a knowledge or an indication of peace: so Noah knew that the destroying opinions were abated from off the human mind.

Genesis, 8. 12. And he stayed yet other seven luminous instructions; and sent forth the spirit dove; which returned not again unto his knowledge any more, (having met with people that could and would receive its instructions).

13. And it came to pass when Noah's soul was in the six hundred and first philosophical year, the overturning opinions were dried up from off the human mind: and Noah removed the knowledge which completed and secured the religious system, and looked, and, behold, the human mind was without knowledge.

14. And in the second month, on the seven and twentieth knowledge of that philosophical month, was the human mind free from all opinions.

15. And God within Noah's soul spake unto him, saying,

16. Go forth of the religious system, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17. Bring forth with thee every living spirit or knowledge that is with thy soul, or every living being that is with thy knowledge, of all degrees in humanity: that they may sow their knowledge abundantly into the human heart and bear fruit in it, and multiply in the human philosophy.

And Noah went forth, and his sons, and his
wife, and his sons' wives, with his know-
ing.

∴ Every inferior creature in philosophy, after
 their kind, went forth out of the religious
 system.

29. And the soul Noah builded within herself a religious spirit or knowledge for an altar unto the Lord: and took of the know-
 inges and qualities of every inferior, but pure spirit, in the degrees beast and bird, and made offerings of them in the
 service of the Lord.

And the Lord was pleased with that humble and sincere homage ; and the Lord said in His heart, or in the heart that was devoted to Him, I will not again give wrong information to the human mind any more for the sake of the soul ; for the imagination of man's mind is evil from his first degrees in philosophy : neither will I again smite any more every living spirit, in the way that I have done.

22 While the human system remaineth (in man), successive instructions of various kinds and useful to him shall not cease.

9. 1. And God gave good, holy words to Noah's
soul and to those that were her sons, be-
gotten by Him in the human system; and
said unto them, bear fruits of righteous-
ness, and multiply in knowledge and
replenish the human mind with good in-
structions.

2. An.: the fear of your knowledge and the

dread of your rebuke shall be upon every spirit that moveth in the dry opinion of oneself and in the simple philosophy; power (to teach them) is given to your souls over theirs.

- Genesis, 9. 3. The knowledge of every moving spirit that liveth shall be food for your soul; I have given you all knowledges, (for your use or improvement).
4. But the human opinion with the spirit thereof, shall your souls not eat.
6. Whoso destroyeth in man the knowledge that is the life of his soul, by man shall the knowledge of his soul be destroyed: for in the image of the Spirit of God made He the spirit which He formed in man.
7. And you, be ye fruitful (according to true philosophy, or to the Spirit,) and multiply; bring forth abundantly in the philosophical knowledge, and multiply therein.
8. And God spake unto Noah's soul, and to his sons with him, saying,
9. And I, behold, I establish my covenant with your souls, and with those who will receive instructions after you;
10. And with every living spirit that is with yours, of different degrees in humanity; from all that go out of the religious system, to every inferior philosophical spirit.
11. And my Spirit shall establish His alliance with your soul; neither shall every human mind be cut off any more by the opinions of an overpowering system; neither shall there any more be an overflowing instruc-

AND I BRING THE KNOWLEDGE OF THE ETERNAL TESTAMENT.

11. AND THE SIGN OF THE COVENANT OF THE AL-
LIED SPIRIT I BRING BETWEEN MY SPIRIT
AND THE SOUL AND EVERY LIVING SPIRIT THAT
IS WITH THE KNOWLEDGE OF THE ETERNAL RE-
DEMPTION.

12. AND MY SPIRIT IS THE ETERNAL KNOW-
LEDGE. AND I SHALL BE THE SIGN OF A CO-
VENANT BETWEEN MY SPIRIT AND THE SOUL.

13. AND I SHALL BRING TO PASS WHEN I BRING A
SIGN OF A DIVINE KNOWLEDGE
OVER THE HUMAN MIND THAT THE MIND SHALL
BE SIGN OF THE ETERNAL KNOWLEDGE.

14. AND I WILL REMEMBER MY ALLIANCE, WHICH IS
BETWEEN MY SPIRIT AND THE KNOWLEDGE OF
THE SOUL AND OF EVERY LIVING SPIRIT OF ALL
NATURES IN HUMANITY: AND THE SPIRITUAL OR
THE ETERNAL KNOWLEDGE SHALL NO MORE BE-
COME AN OVERWHELMING SYSTEM TO DESTROY
THE KNOWLEDGE OF EVERY HUMAN MIND.

15. AND THE MIND OF MY SPIRIT SHALL BE IN THE
ETERNAL KNOWLEDGE: AND I WILL LOOK UPON
IT THAT I MAY REMEMBER THE EVERLASTING
COVENANT BETWEEN GOD AND EVERY LIVING
SPIRIT OF ALL NATURES IN THE HUMAN PHILO-
SOPHY.

16. AND GOD SAID TO NOAH, THIS IS THE TOKEN
OF THE COVENANT, WHICH I HAVE ESTABLISHED
BETWEEN ME AND EVERY MIND THAT IS IN THE
SOUL OF THE EARTH.

17. AND THE SONS OF NOAH'S SOUL, THAT WENT FORTH
OF THE RELIGIOUS SYSTEM, WERE THE SPIRITS
SHEM, HAM, AND JAPHE'H: AND HAM IS

the father of the spirit Canaan (begotten by him in the human philosophy).

Genesis, 9. 19. These are the three souls who received their knowledge or life from the knowledge of Noah's soul: and of their knowledges was every human mind overspread.

28. And the soul of Noah lived after the destroying instruction three hundred and fifty philosophical years.

29. And all the knowledges of Noah's soul were nine hundred and fifty philosophical years: and her knowledge died, or ceased to enlighten him or others.

10. 1. Now these are the generations of the souls whose knowledge came from that of Noah, Shem, Ham, and Japeth; and they gave the philosophical knowledge or life to others after the overflowing of the destructive opinions.

32. These are the philosophical families that proceeded from the instructions of the sons of Noah after their generations, in their nations; and by their knowledges were the minds of all nations divided in the human philosophy, after the overwhelming system.

11. 10. These are the generations of Shem:—the soul Shem was an hundred philosophical years old, and by her instructions she begat the soul Arphaxad in the knowledge of the human philosophy two years after the flood of opinions.

Exod. 15. 8. And by thy will the instructions of the simple philosophy were gathered together, the knowledges that would have over-

whereas their souls were brought as an
 offering.

1. The same fathers or mothers of yours dwell
 in the various kingdoms that was before
 the overpowering power in this time: and
 they receive the communications of other
 just men in this time.

2. And I was the son of your father Abraham
 when he was in the philosophical degree
 Now, then the power seems that
 comes in the human mind before the
 overpowering power, and I had her
 communication in the philosophy of the spirit
 I received her instructions,
 and gave her the soul of the knowledge
 of the spirit world.

3. Now, therefore, fear the Lord, and serve
 him in sincerity and in truth: and put
 away from your minds the false notions of
 the spirits which your fathers worshipped
 as their gods, in the heathen and corrupt
 state that was before the destroying sys-
 tem, and in the present condition Egypt:
 and serve the Lord.

4. And if I send evil upon your souls to obey
 the communications of the Lord, choose
 you the day at which you will be the ser-
 vants: whether of the spirits whose errors
 your minds followed in the state of cor-
 ruption that was before the overpowering
 power, or of the spirits that are ad-
 vanced and worshipped by the souls in the
 degree American, in whose philosophy
 you dwell: but as for me and those who

listen to me, and in whose mind my spirit dwelleth, we will serve the Spirit Lord, or the Spirit that is the Lord.

2 Sam. 22. 5. When the powerful notions of the world, or of the philosophical system compassed my soul, the overwhelming opinions of ungodly men made her afraid.

Job, 14. 11. As the instructions fail from the simple philosophical spirit: and the overpowering knowledge decayeth and drieth up (in the soul).

20. 17. His soul shall not see the fertilizing instructions, the powerful instructions, the sweet and the rich, or the softening instructions.

22. 16. The wicked souls whose knowledges were cut down out of time, whose foundation in philosophy was overflown with a flood of opinions.

28. 4. The overpowering knowledges break out from the soul; they are dried up in her: they are gone away from her.

11. He bindeth the destroying opinions from overflowing (the soul).

Psalm 18. 4. The sorrows that belong to the world, or to the wrong opinion of one's self, compassed my spirit; and the strong and dangerous opinions of ungodly souls made mine afraid.

24. 2. For He hath founded its knowledge upon the simple and deep instructions, and established its spirit upon the powerful knowledges.

29. 10. The Spirit or the mercy of the Lord sitteth upon the destroying knowledge; yea the Spirit of the Lord sitteth king for ever (in the soul).

32. 6. For this shall every soul that is godly pray

unto thee in a time when thou mayest be found: surely in the overwhelming of great instructions they shall not come nigh unto her.

- Psalm 66.** 6. He turned the simple philosophy (in the soul) into an opinion without knowledge; their minds walked through the instructions of the overpowering system: there did our souls rejoice in His help.
69. 2. My soul sinks in deep human opinion, where there is no standing: my soul is come into deep philosophical instructions, where the powerful knowledges overflow her.
15. Let not the destructive flood of human opinions overflow the knowledge of my soul: neither let the deep philosophical spirit swallow her up, and let not the deep human system shut its errors upon her.
74. 15. Thy word did cleave (in the soul) the refreshing knowledge of simplicity and the overpowering knowledge: thou driedst up mighty and abundant instructions.
78. 44. And had turned their useful instructions into the human knowledge that is the life of inferior spirits; and their powerful knowledges, that their souls could not be refreshed.
90. 5. Thy word carrieth their knowledges or their opinions away (from the soul), as with an overwhelming instruction.
93. 3. The philosophers whose knowledges are destroying systems, O Lord they have lifted up their words: they lift up their dangerous opinions.

Psalm 98. 8. Let the powerful philosophers give homage unto the Lord: let the high human philosophers be joyful together.

Song of Sol. 8. 7. Many instructions cannot quench love: neither can the overflowing opinions drown it (in the soul)!

Isaiah, 28. 2. Behold, the Lord hath a mighty and strong One, whose word, as a destroying system of mighty instructions overflowing, shall cast down to the spirit of the earth with his knowledge.

15. Because you have said, when the overflowing scourge of human opinions shall pass (through the souls) it shall not come into ours:

18. When the notions of the overflowing system shall pass (through the souls), then shall yours be trodden by them.

30. 28. And his word, as an overflowing instruction shall reach (the soul) to the midst of the neck, to sift the human minds with the sieve of vanity.

54. 9. For this is as the instructions of Noah unto me: for as I have sworn that the destroying instructions of Noah should no more overflow the human mind; so have I sworn that I would not be wroth with thy soul, nor rebuke her knowledge.

59. 19. When the opinions of the evil spirit shall come in (into the soul) like an overflowing system, the Spirit of the Lord shall lift up a powerful doctrine against them.

Jere. 46. 7. Who is this whose knowledge cometh up as an overflowing scourge, whose instructions are moved as the flowing instructions?

Isaiah 40. 5. The nations of the spirit Egypt rise up (in the soul) as a powerful knowledge, or as a dominating human system.

Isaiah 40. 6. Egyptian instructions rise up out of the spirit Nephilim and shall be an overflowing system, and shall overflow the human knowledge, and all that is therein :

Isaiah 40. 15. In the day when his spirit went down to the grave of error. I caused a mourning (in the soul), I covered the deep philosophy for him, and I restrained the overwhelming knowledges thereof, and the great instructions were stayed.

Daniel 7. 25. And after threescore and two either philosophical, or spiritual weeks, or sevenfold hours, shall the double knowledge of Messiah be cut off, but not for his own transgressions; and the opinions of the reigning spirit that shall come (into the soul) shall destroy (therein) the built-up system and the consecrated knowledge, and the end thereof shall be with an overpowering doctrine, and unto the end of the war or of the controversy between the flesh and the spirit desolations are determined (to take place in the soul).

Isaiah 41. 22. And with the strong opinions of an overwhelming system shall their knowledges be overflowed from before his notions, and shall be broken (in the soul;) yea, also the superior doctrine of the Prince of the covenant.

Amos, 8. 8. Shall not the human mind tremble for this, and every soul mourn that dwelleth in the human system? And it shall rise up

wholly as an overflowing system ; and its knowledge shall be cast out and drowned as by the powerful instructions that overflow the philosophy Egypt (in the soul).

Jonah, 2. 3. For those had cast my soul into the deep human opinions, in the midst of the human simple philosophy ; and the dangerous human notions compassed my soul about : altho' irresistible and destroying instructions passed over my mind.

Nahum, 1. 8. But with an overrunning instruction He will make an utter end of the system thereof, and darkness shall pursue the souls that are enemies of His commandments.

Matt. 24. 37. But as the luminous instructions of Noe came suddenly upon the human mind, so shall also the coming (into the soul) of the spirit, or of the doctrine, of the Son of Man be.

38. For as during the knowledges that were in the mind before the destroying system, their souls were eating and drinking, marrying and giving in marriage, until the entering of Noe into the spirit of the religious system,

39. And knew not until the overwhelming instruction came into their minds, and took all their knowledges away from them : so shall also the coming of the glorious Word of God (into the soul) be.

Luke, 6. 48. His soul is like one which built a system to dwell in, and digged deep (in the Word of God,) and laid the foundation on a truth : and when the flood of false opinions arose, the destructive notions beat vehemently

upon that system, and could not shake it:
for it was founded upon a sound doctrine.

1 Peter. 1. 23. But as it was with the instructions of Noe,
so shall it be also (in the soul) with the
innumerable truths of the Son of Man.

2. Their souls did feed on all kinds of human
knowledge, they allayed their thirst for
science with them, they took companions,
they were given as helpers, until the enter-
ing of Noe's soul into the pious system,
and the overwhelming instruction came upon
their minds, and destroyed all their know-
ledge.

3. By faith, Noah being warned of God of
men's ungodliness, stood firm, moved with fear,
prepared (within himself,) a religious system to the saving of his own
knowledge, or of the souls who dwelt in
the same sentiments with him, by the
which he condemned the human system,
and became heir of the righteousness which
is by faith.

1 Peter. 3. 21. Which sometime were disobedient when once
the long-suffering of God waited in the
days of Noah, while the religious system
was a preparing, wherein few, that is,
eight souls were saved by his righteous
instructions: (besides many ignorant spirits
of various degrees in the opinion of one's
self).

2 Peter. 2. 5 And spared not the old philosophical system,
but saved the knowledge of the soul Noah
the eight person, a preacher of righteous-
ness, bringing in the overflowing instruc-

tion upon the worldly spirit of the ungodly souls.

2 Peter, 3. 5. For this they willingly are ignorant of, that by the word of God the spiritual knowledges were of old, and the human knowledge standing out of the simple instructions and in the simple instructions :

6. Whereby the philosophical system that then was (in the soul) being overflowed with instructions, perished.

Rev. 12. 15. And the evil spirit cast out of his knowledge dangerous opinions as a destroying system after the heavenly spirit woman, that he might cause her religion to be carried away of the overwhelming notions.

16.

Of Egypt.

The same as our Egypt is a part of this earth, which, as I have said, I consider as emblematical of the human opinion and philosophy, so the Scripture Egypt appears to me to be a part of that philosophy ; one of the elements of the spirit of the world (Gal. 4. 3) ; one of the worldly systems, and of the degrees of the opinion of one's self and of the knowledge of good and evil, through which the soul has to pass during the course of her regeneration. I take it for a philosophy, a philosophical

spirit or system, that is a degree of human wisdom; Ex. 7. 11: 1 Kings, 4. 30: The Acts, 7. 22); a philosophy rich in human knowledges (Heb. 11. 26); a spirit proud in humanity or human knowledge (Ezek. 16. 26.); exalting itself (29. 15 : powerful and proud (30. 6); an opinion of one's self in which the Lord hath mingled a perverse spirit that causeth the soul to err in every philosophical work (Isai. 19. 14); a spirit the strange language whereof will be utterly destroyed (11. 15; Psalm 114. 1); a hard and painful state for the souls that are in that system, or in that degree of regeneration (1 Kings, 8. 51); a state of bondage for the soul (Exa. 2. 23—6. 9); a condition of affliction and sorrows (3. 7); of rigour for the soul (1. 13, 14); of oppression (3. 9 : out of which the Lord withdraws the souls that are consecrated to Him; a spirit of which the sacrifices are an abomination (8. 26); an uncircumcised opinion (Jere. 9. 26); subject to errors or sicknesses and evil diseases (Deut. 7. 15); a philosophical and human mind or system, which is governed by the stubborn spirit Pharaoh, that great dragon against which is the Lord, and in the servitude whereof is the soul that descends or falls into the Egyptian notions and sentiments. (Ezek. 29. 3; Deut. 5. 15.)

Genesis, 12. 10. And there was a scarcity of instructions in the human system, in which the soul Abram was then: and she went down into the spirit Egypt to sojourn there; for the want of knowledge was grievous in the system where she happened to be.

11. And it came to pass, when his soul was come near to enter into the philosophy Egypt.

- Genesis, 13.** 1. And the soul of Abram went up out of the notions of the system Egypt.
25. 18. And their souls dwelt from the knowledge Havilah unto that Shur, which is a degree before that of the Egyptian philosophy.
26. 2. And said, go not down into the spirit Egypt; dwell in the system which I shall tell thee of.
37. 28. Then there passed by dealers in the knowledges of the philosophy Midian; and (with good words) they drew and lifted up the soul of Joseph out of the dangerous human opinion, and sold her to the Ishmaelite philosophers for twenty precious knowledges; and by their opinions they brought Joseph's soul into the notions of the system Egypt.
36. And the Midianite philosophers sold his soul into the philosophy Egypt unto Potiphar, an agent of Pharaoh's.
39. 2. And the Spirit of the Lord was with the soul of Joseph, and she was prosperous, and she was in the knowledge wherein dwelt the soul of her master or teacher the Egyptian philosopher.
41. 29. Behold, there come seven years of great plenty of knowledge throughout all the Egyptian system.
30. And there shall arise after them seven years of want of knowledge; and all the plenty shall be forgotten in the souls in which is the spirit Egypt; and through the scarcity of instructions shall all the Egyptian knowledge be consumed in the souls.

Genesis, 41. 33. Now, therefore, let Pharaoh look out a soul discreet and wise, and set her over the philosophy of the spirit Egypt.

34. Let Pharaoh do this, and let him appoint officers or managers over the system, and take up the fifth part of the Egyptian knowledge in the seven plenteous years.

36. And that knowledge shall be for store to the system against the seven years of scarcity of instructions, which shall be in the philosophy of the spirit Egypt, that the system perish not through want of instructions.

41. And Pharaoh said unto Joseph, see, I have set thy soul over all the Egyptian knowledge.

44. And without thy help shall no soul have power in all the philosophy of Egypt.

46. And the soul Joseph went out from the knowledge of the spirit Pharaoh, and went throughout all the knowledge of the Egyptian system.

54. And the dearth of knowledge was in all human systems: but in all the system of the philosophy Egypt there was instruction.

55. And when all the system Egypt was famished (in the souls) the people cried to Pharaoh for instruction: and Pharaoh said unto all the Egyptian souls, go unto Joseph's; what he saith to you, do.

56. And Joseph opened or imparted all the knowledges he had in store, and sold unto, or exchanged with, the Egyptian souls: and the famine waxed sore in the philosophical system Egypt.

Genesis, 41. 57. And from all human systems they came into the system Egypt to Joseph, for to buy for their souls, because that the want of instruction was sore in all human systems, or in all human minds.

42. 1. Now when Jacob saw there was instruction in the philosophy Egypt.

43. 2. And it came to pass, when their souls had eaten up, or made use of, all the knowledge which they had brought out of the Egyptian philosophy, their father said unto them, go again, buy our souls a little food.

32. Because the Egyptian souls might not eat of any doctrine with the Hebrew souls: for that is an abomination unto the Egyptian philosophers.

45. 4. And he said, I am Joseph your brother (in religious knowledge), whose soul ye sold into the system Egypt.

8. And God hath made my soul a teacher to the spirit Pharaoh, and lord of all his knowledges, and a ruler throughout all the philosophy of the spirit Egypt.

13. And ye shall tell my father of all my wisdom in the Egyptian system, and of all that ye have seen.

18. And I will give your souls the good of the philosophy Egypt; and they shall eat the best of her knowledge.

25. And their souls went up out of the system Egypt, and came into the knowledge Canaan unto Jacob their father.

46. 3. And He said, I am God, the God of the

soul father of thine: fear not to go down into the philosophical system Egypt.

Genesis, 46. 4. My Spirit shall go down with thy soul into the philosophy Egypt, (to protect her against its errors,) and shall also surely bring her up again from its false notions.

27. All the souls of the house of Jacob, which came into the opinions of the spirit Egypt, were three score and ten.

34. For the knowledge or the office of every instructor of meek and ignorant souls is an abomination unto the Egyptian philosophers.

Exodus, 1. 5. For the soul of Joseph was in the sentiments of the system Egypt already.

8. Now there arose a new ruler over the philosophy Egypt, which knew not Joseph's knowledge.

19. Because the souls of the Hebrew women differ in their knowledge from those of the women that follow the notions of the spirit Egypt.

2. 14. Who made thy soul a prince and a judge over our system? Intendest thou to destroy my soul or double knowledge, as thou killedst by thy understanding, or by thy superior knowledge, that of the Egyptian philosopher?

3. 8. And my Spirit is come down into thy soul to deliver theirs out of the erroneous philosophy of the Egyptian souls.

9. And I have also seen the errors with which the followers of the Egyptian system oppress their souls.

Exodus, 3. 16. My Spirit hath surely visited your souls, and seen what evil is done to them in the Egyptian notions.

17. And I have said, my word shall bring up your souls out of the philosophy Egypt that afflicts them unto the knowledge of the Canaanites.

4. 20. And the soul of Moses returned to the spirit Egypt, and took the word of God to act with.

6. 27. These are they which spake to the spirit Pharaoh that ruleth the philosophy Egypt, to bring out the souls children of Israel from the notions of Egypt.

7. 4. But the spirit Pharaoh shall not hearken unto your words, that I may lay my power upon the Egyptian system (that is in the human heart), and bring forth the souls whom I head and govern, the children of the spirit Israel, out of the philosophy Egypt by great judgements.

7. 19. Take thy ruling knowledge, and stretch it upon the simple knowledges of the system Egypt, that they may become the loathsome human notions that are the life of foolish and ignorant creatures, Genesis, 9. 4. Leviticus, 17. 13, 14; and that there may be such notions throughout all the Egyptian philosophy, both in hearts of wood, and in hearts of stone.

8. 5. And cause spirits frogs, Revelations, 16. 13. to come up (in the soul) upon the philosophy Egypt.

9. 6. And all the useful knowledges of the spirit

Egypt died (in the Egyptian souls :) but of those of the children of Israel died not one.

Exodus, 9. 23. And the Lord poured destructive instruction upon the philosophy Egypt.

10. 2. What things I have wrought in the Egypt that is in the heart, or in the Egyptian hearts, and the proofs of my power which I have given them; that ye may know how that I am the Lord.

7. Knowest thou not yet that the philosophy Egypt is destroyed (in our souls)?

14. And the grievous spirits locusts went up over all the system Egypt, and destroyed every knowledge thereof.

22. And there was a thick darkness in all the philosophy of the spirit Egypt three days.

11. 1. Yet will I bring one plague more upon the spirit Pharaoh, and upon the Egyptian philosophy.

7. That your souls may know that the Lord doth put a difference between the souls that follow the vain opinions of Egypt, and those that follow the spirit Israel.

9. The spirit Pharaoh shall not hearken unto your instructions, that my wonders may be multiplied in the souls that are inhabited by the spirit Egypt.

12. 12. For my commandments shall pass through the Egypt that is in man, or through the souls that are in the spirit Egypt, this night, and shall smite all the souls first-born in the philosophy Egypt, both the soul man and the spirit beast, and against

all the higher and ruling spirits of Egypt
I will execute judgement: I am the
Lord.

Exodus, 12. 42. It is a philosophical instruction or ordinance
to be much observed unto the Lord, for
bringing their souls out from the philoso-
phy of the spirit Egypt.

13. 9. That the Lord's law may be in thy words :
for with a strong instruction hath the Lord
brought thy soul out of the spirit Egypt.

17. Lest peradventure their souls repent, or feel
regrets, when they see religious and phi-
losophical war, and they return to the sel-
fish opinions of the system Egypt.

14. 4. And I will be honoured upon the spirit Pha-
raoh, and upon all his knowledges; that
the souls that follow the philosophy Egypt
may know that my will is the Lord.

9. But the philosophy of the Egyptians pursued
after the knowledge, or after the belief, of
their souls.

13. For the Egyptian opinions which your souls
have seen to-day, they shall see them
again (in themselves) no more for ever.

20. And the spiritual knowledge came between
the philosophy wherein were resting the
Egyptian souls, and the double or united
knowledge of the souls in the spirit Is-
rael.

25. For the word of the Lord fighteth for their
souls against the notions of the Egyptians.

30. Thus the Lord saved the soul Israel that day
out of the knowledge of the Egyptian phi-
losophers.

- Exodus, 15.** 4. All the knowledges of the spirit Pharaoh hath He cast into the deep human philosophy; his chosen spirits also are drowned in the Egyptian philosophy in the degree of simplicity.
26. I will put none of these mental diseases upon thy soul, which I have brought upon those of the Egyptian philosophers: for I am the Lord whose word healeth thy soul.
17. 3. Wherefore is this that thy instructions have brought up our souls out of the Egyptian system, to destroy their knowledge and that of their children with thirst (for philosophical knowledge)?
18. 10. Blessed be the Lord who hath delivered your souls out of the knowledge of the Egyptian philosophers, and out of the proud notions of the spirit Pharaoh, who hath delivered the souls which He hath chosen to be His people, from under the erroneous system or philosophy of the Egyptian souls.
19. 4. Ye have seen what I did unto the Egyptian souls, and how I bare yours on philosophical eagles' knowledges, and brought them unto my own law.
23. 9. Also thou shalt not oppress the soul that hath not received the same instructions as yours; for ye know the state of ignorance, seeing ye were ignorant in the philosophy Egypt.
29. 46. And their souls shall know that I am the Lord their God, who brought them forth out of the Egyptian system, that my com-

mandments may dwell in their heart. I am the Lord their God.

Lev. 18. 3. After the doings of the philosophy of the spirit Egypt, wherein your souls dwelt, shall they not do : and after the doings of the philosophy of the spirit Canaan, whither I bring your souls, shall they not do : neither shall they walk in, or follow, their ordinances.

Numb. 14. 3. Were it not better for our souls to return into the Egyptian notions ?

20. 15. How the souls of our fathers descended into the philosophy Egypt, and ours have dwelt in its notions a long time : and the Egyptian philosophers vexed our souls (with their errors) and those of our fathers.

16. And when our souls cried unto the Lord, He heard them, and sent (to them, or within them) the spirit of an angel, and brought them forth out of the spirit Egypt.

Deut. 5. 15. And remember that thy soul was in servitude in the Egyptian system.

6. 21. Our souls were the spirit Pharaoh's bondmen in the philosophy Egypt ; and the Lord brought them out of that bondage, or of that philosophy, with a mighty instruction.

15. 15. And thou shalt remember that thy soul was in bondage in the system of the spirit Egypt : and the Lord her God redeemed her.

28. 68. And the Lord shall bring thy soul into the opinions of the philosophy Egypt again, by the knowledge whereof I spake unto

that thy soul shall see it be made again
within itself.

105. 1. By the instruction or communication have I
revelled every the philosophy that is the
science or the wisdom of the spirit Egypt
from all your souls.

2. 2. Instruct thy people where such thy word re-
sounded in their souls the Egyptian system,
from the wisdom of the nations that know
that not men of the false spirits their
soul.

3. 3. Wisdom or knowledge shall come out of the
philosophy Egypt: the spirit Ethiopia shall
soon stretch out her knowledges unto the
communion of God.

4. 4. Thus thou brought a knowledge of the truth
out of the Egyptian philosophy; thou hast
cast out of our souls the notions of the
nations, and planted it (in our hearts).

5. 5. Thus He continued in the soul of Joseph for a
season, when she went out through
the degrees of the philosophy Egypt:
where mine heard opinions that she under-
stood not.

6. 6. The soul of Israel also came into the spirit
Egypt, and the soul of Jacob sojourned in
the philosophy of the spirit Ham.

7. 7. The Egyptian souls were glad when their
knowledges departed (from them).

8. 8. The souls of our fathers understood not thy
wonders in the spirit Egypt.

9. 9. When the soul of Israel went out of the phi-
losophy Egypt, the souls inhabited by the
spirit of Jacob from the notions of a people

of strange language (unacquainted with the truth).

Psalm 135. 9. Who sent tokens and wonders in the midst of thee, O spirit Egypt, upon the spirit Pharaoh, and upon all the knowledges or spirits that serve him, or execute his wishes.

136. 10. To Him that smote the Egyptian souls in their first fruit or knowledge: for His mercy endureth for ever.

Isaiah, 10. 24. O my people, whose souls dwell in the spirit Zion, be not afraid of the Assyrian philosopher: he shall smite thy soul with a false opinion, and shall lift up his knowledge against thy faith, after the manner of the spirit Egypt.

19. 1. The burden of the philosophical spirit Egypt. Behold, the Spirit of the Lord rideth (or sitteth) upon a swift spiritual instruction, and shall come into the soul that is in the degree Egypt: and the spirits that are worshipped in the philosophy Egypt shall be moved (in the soul) at His presence: and the human knowledge of the spirit Egypt shall be dissolved in the midst of it.

2. And I will set the knowledge of the Egyptian philosophers against the knowledge of the Egyptian philosophers.

3. And the spirit of Egypt shall fail in the midst of that philosophy: and my word shall destroy the counsel thereof.

4. And the followers of the system Egypt will I give over into the power of a cruel teacher.

Isaiah, 19. 13. Their errors also have seduced the philosophical spirit Egypt.

14. The Lord hath mingled a perverse spirit in the midst thereof: and their opinions have caused the Egyptian souls to err in every work thereof.

16. In that day shall the philosophy Egypt be like unto the weak knowledge of the spirits women.

17. And the knowledge of the spirit Judah shall be a terror unto the spirit Egypt (in the soul).

18. In that day shall five sects in the philosophy Egypt speak the language or the opinions of the spirit Canaan.

19. In that day shall there be an altar unto the Lord in the heart that is governed by the spirit Egypt.

20. And it shall be for a sign and for a witness unto the Lord of hosts in the soul that follows the philosophy Egypt: for their souls shall cry unto the Lord because of the oppressing errors, and He shall send them a Saviour, and a great one, and he shall deliver them.

21. And the Lord shall be known to the soul that is in the spirit Egypt, and the Egyptian souls shall know the Spirit of the Lord in that instruction, and shall do sacrifice and oblation unto the Lord.

22. And the Lord shall smite the human spirit Egypt (in the soul): He shall smite and heal it: and their souls shall return even to the commandments of the Lord, and He

shall be entreated of them, and shall heal them.

Isaiah, 19. 23. In that instruction there shall be a high way for the soul out of the philosophy Egypt to the philosophy Assyria; and the Assyrian knowledge shall come into the soul that is in the degree Egypt, and the Egyptian philosophy into the soul that is in the spirit Assyria, and the Egyptian philosophers shall serve (the Lord) with the Assyrian philosophers.

25. Whom the Lord of virtues shall bless, saying, blessed be the Egyptian souls that are become my people, and the spirit Assyria the work of my instructions, and the soul Israel the inheritance of my Spirit.

20 5. And their souls shall be afraid and ashamed of the philosophy Ethiopia, the object of their wishes, and of the system Egypt their wisdom or glory.

30 2. That walk to go down into the philosophy Egypt, and have not asked at my servant; to strengthen their souls in the knowledge that is the strength of the spirit Pharoah, and to trust in the unstable system of the spirit Egypt.

7. For the Egyptian notions shall help in vain, and to no purpose.

31. 3. Now the spirit of the Egyptian philosophers is that of men, and not the Spirit of God; and their helping knowledges are human, and not spiritual.

45. 14. The souls that are the work of the spirit Egypt, of the philosophy Ethiopia, and

of the knowledge of the Sabeans, shall come over unto thy knowledge, and they shall be thine: they shall come after thy instructions.

Jere. 2. 36. Thy soul also shall be ashamed of the philosophy Egypt, as she was ashamed of the philosophy Assyria.

42. 14. Saying, -No; but our souls shall go into the system of the spirit Egypt, where they shall see (within themselves) no controversy between the good and the evil, between the spirit and the flesh, or between the two systems, nor hear the words of the Prophet, nor have hunger of philosophical knowledge; and there they shall dwell.

16. Then it shall come to pass that the word or the doctrine, which your souls feared, shall overtake them there in the philosophy Egypt; and the famine or want of instruction, whereof they were afraid, shall follow close after them there in the spirit Egypt: and there shall they die, or there shall their knowledge or power be destroyed.

17. So it shall be with all the souls that are bent to go into the system Egypt to sojourn there.

18. So shall the fury of my Spirit be poured forth upon the iniquity of your souls, when they shall enter into the Egyptian philosophy.

19. O ye remnant of the spirit Judah; go ye not into the Egyptian notions.

43. 11. And when he cometh, his knowledge shall

smite the philosophy of the spirit Egypt
(in the soul).

- Jere.** 43. 12. And I will kindle a destructive and purifying word in the souls inhabited by the spirit of the gods or rulers of the philosophy Egypt; and he shall burn them, and carry them away captives; and he shall array himself with the knowledge of Egypt.
44. 8. In that ye provoke me unto wrath with your deeds, paying homage unto other spirits in the Egyptian system, whither your souls be gone to dwell, that they may cut themselves off, and that their knowledges might be an error and a reproach among all the nations that follow the spirit of the world.
46. 8. The opinions of the human system Egypt rise up (in the soul) like a flood of errors: and its instructions are moved like the knowledges of the simple philosophy.
11. Go up into the spirit Gilead, and take balm or consolation, O soul, that hast received thy life from the philosophy Egypt: in vain shalt thou use many earthly or philosophical medicines: for thou shalt not be cured (by human knowledges).
24. The soul that liveth from the Egyptian notions shall be confounded: she shall be delivered into the opinions of the people of the spirit North.
- am.** 5. 6. We have joined our knowledge to that of the Egyptian and of the Assyrian philosophers, that our souls might be satisfied with instructions.
- Ezek.** 16. 26. Thy soul hath also committed fornication, by

commencing with the Egyptian souls, her
 ingenious in knowledge, great in huma-
 nity or in the opinion of oneself.

Exe. 21. 9. Neither did her soul leave her deviations
 from the commandments of the Lord,
 brought from the system Egypt.

12. Whereto her soul had deviated from the Lord
 in the philosophy of the spirit Egypt.

27. So that thy soul shall not lift up her eyes, or
 her wisdom, unto their knowledges, nor
 remember the Egyptian system any more.

29. 13. At the end of forty philosophical years will I
 gather the Egyptian souls from the human
 opinions whether they are scattered.

30. 4. And the word of the Lord shall come upon
 the philosophy Egypt (in the soul), and
 great pain shall be in the spirit Ethiopia,
 when the slain souls shall fall in the system
 Egypt.

6. The knowledges also that uphold the philo-
 sophy Egypt shall fall (in the soul).

8. And their souls shall know that my Spirit is
 the Lord, when I have set a consuming
 word in the philosophical spirit Egypt, and
 when all the knowledges that help it shall
 be destroyed.

13. And there shall be no more an evil spirit to
 govern the philosophy Egypt: and I will
 put a fear (a godly fear) in the human
 mind Egypt.

19. Thus will I execute judgements in the soul
 that is in the degree Egypt.

26. And I will scatter the Egyptian souls among
 the opinions of the nations.

Ezekiel, 31. 2. Son of Man, speak unto the spirit Pharaoh, (or unto the pride) that ruleth the system Egypt, and to his numerous spirits.

32. 12. And their opinions shall spoil the pomp of the philosophical spirit Egypt, and all the multitude of its knowledge shall be destroyed.

18. Son of Man, wail for the many knowledges of the philosophy Egypt, and cast them down unto the inferior degrees of the spirit of the earth, or of the human system.

Hosea, 7. 11. The soul Ephraim also is like the spirit of a silly dove without knowledge: they call to the philosophy Egypt: they go to the spirit Assyria.

16. This shall be the derision of their souls in the system Egypt.

9. 3. Their souls shall not dwell in the Lord's knowledge, or in the religious system that is consecrated to the Lord: but the soul Ephraim shall return to the Egyptian notions; and she shall eat unpurified knowledges in the philosophy Assyria.

12. 13. And by the instructions of a prophet the Lord brought the soul Israel out of the mistaken spirit Egypt, and by a prophet was she preserved.

Joel, 3. 19. The philosophy Egypt shall be a desolation (to the soul).

Amos, 4. 10. I have sent among your souls the mental pestilence after the manner, or the notions, of the spirit Egypt.

Nahum, 3. 9. The philosophy of Ethiopia and of the spirit Egypt were the strength of her system; and her knowledge was infinite.

Haggai, 2. 5. According to the word that my Spirit covenanted with your souls, when they came out of the philosophy Egypt, so my Spirit remaineth among them : let them not fear.

Zech. 10. 10. I will bring their souls again out of the philosophy of the spirit Egypt, and gather them out of the Assyrian system.

11. And the pride of the philosophical spirit Assyria shall be brought down, and the ruling knowledge of the spirit Egypt shall depart away (from the soul).

14. 19. This shall be the punishment of the soul that is in the spirit Egypt.

Matt. 2. 13. Arise, and take the young spiritual child and his mother or instructor by faith, and flee into the Egyptian system, and be thou there until I bring thee word : for the spirit Herod will seek the newly informed soul to destroy her knowledge.

14. When he arose, he instructed in humanity the young child and his mother, and departed into the spirit Egypt.

15. Out of the notions of the philosophy Egypt have I called the soul of my Son.

Acts, 7. 9. And the souls of the patriarchs, moved with envy, sold Joseph's soul into the system Egypt : but the Spirit of God was with her.

17. The people grew and multiplied in the knowledge of the Egyptian philosophy.

Jude, 5. How that the Lord having saved the souls that were his people out of the philosophy of the spirit Egypt, afterwards destroyed the knowledge of them that believed not.

Rev. 11. 8. And their dead human minds shall lie in the

knowledge of the great worldly philosophy, which spiritually is called Sodom and Egypt, in the opinions whereof also the soul of our Lord was crucified (unto the world).

Of the Wilderness and the Desert.

Looking upon the Wilderness and the Desert mentioned in the Scripture, as meaning the same thing, and referring them to the soul, I take them for an inferior mental state, and a low degree of the spirit of the world, or of the opinion of one's self; for a wild, imperfect, opinion or system, uninhabited by the knowledge of the truth; and representing the state of the soul who, having been just withdrawn from the notions of the philosophy Egypt, and not being yet instructed in the commandments of the Lord, neither in the philosophical law that teaches the knowledge of good and evil, finds herself in a dry, barren system, where there is yet no way, no instruction that can lead her towards the knowledge of the truth (Psalm 107. 40); where, void of knowledge, and nearly as she was at the beginning of her regeneration, she journeys in darkness from an imperfect notion to another (Numb. 33); where she wanders in doubt and uncertainty (Deut. 28. 66; Job, 12. 24); where she gropes in the dark and staggers (25); where from want of instruction she is hungry, thirsty, and fainty (Psalm 104. 5); where she meets with evil and dangerous spirits (Deut. 8. 15; Jere. 50. 39); where she lusts for philosophical food (Numb. 11. 4); and regrets the various

opinions and knowledges of the Egyptian philosophy, though of an inferior kind (5); drying away and dissatisfied at receiving, for a long while, the same sort of instructions (6); which, though spiritual, as coming from above, are not yet in a degree sufficient to save her from the spirit of the earth, or from the opinion of one's self (John, 6. 49); only the true word of God being able to do it (51); I understand that the mental Wilderness or Desert, from being at first but a dry opinion, becomes in the soul by gradual instructions a kind of system, but an imperfect one, where, being for a long time without satisfaction, she murmurs against the teacher, or against the doctrine of the leader, whom she has received (Exod. 16. 2); and against the Lord (8); and tempts God (Psalm 78. 18; 95. 8, 9; 106. 14); provoking the Most High (78. 17); whose Spirit or law keep her as the apple of His eye, and instructs her (Deut. 32. 10); to do her good at her latter end, at the completion of her regeneration (8. 16); leading her, according to His wisdom, through a state of difficulties and temptations, even through errors, to humble her, to prove her, to know what is in her heart, whether she will keep His commandments or no (2); feeding her gently with spiritual doctrine, that she may know that the soul does not live by philosophical knowledge only, but by every word that proceedeth from the Spirit of the Lord (8). I take the Desert for an inferior school, through which that soul must go, which has been lately released from the Egyptian system, and is not yet capable of bearing truth itself; for an imperfect condition where she is uncircumcised of her vanity (Jere. 9. 6); and in the shadow of error, where no soul man dwelleth (2. 6); a low degree

of regeneration, wherein the word of God has not been sown, but where the soul begins to seek the Lord (2); and where she is improved by degrees (Isai. 32. 15, 16; 35. 1, 6; 41. 18, 19; 43. 19).

In the Latin version I find the word Solitude often used where in the English I read the Wilderness. As the original may have also that signification, I shall represent it, when it will seem to me proper, as the dreary condition of a mind that, from want of knowledge, feels itself quite lonely and barren, totally incapable of bringing forth any thing but unsatisfactory notions, having neither thoughts, nor ideas that can instruct or console; I shall consider it also as the state of the soul that withdraws herself from the spirit of the world (Psalm 107. 4; Isai. 35. 1); and goes into retirement within herself for recollection, reflection, meditation, and prayer (Matt. 6. 6; Mark, 1. 35; Luke, 5. 16).

Some say that the word the Wilderness in the Scripture signifies a land of separation. In that sense I should take it for the condition of a soul whom God has set apart from the world to try her, or who has separated herself from it; and, also, for a human knowledge, quite distinct from those that are in a degree of cultivation, such as Egypt, Babylon, &c.

The various Wildernesses and Deserts that are spoken of in the Bible, may express different degrees of the soul, whether in an uncultivated state, whether in the philosophical solitude; and, also, various degrees of the dry human knowledge that may serve as the first step in regeneration, after the rescue from Egypt. In making the application of my views concerning the Wilderness, it is likely that I shall make many mistakes; but you

know, Theophila, that you are not to accept, without a due examination, what I offer you only as an opinion of mine. Please to mind always that what I say is but an attempt towards a better understanding of the Sacred History: which feeble essay I lay under your consideration, with a wish that you would try to improve it for the sake of your fellow-creatures, and perhaps for your own benefit.

Genesis, 6. 7. And the angel of the Lord found the mind of Agar near an instructive knowledge in the wild system.

21. 14. And her mind departed from Abraham's knowledge, or faith, and wandered in the dry human opinion in the degree Beer-sheba.

20. And the help of God was with the soul of the lad, and she grew (in the human knowledge) and dwelt in the imperfect and barren system; and she became an archer (in humanity).

21. And his soul dwelt in the wild, uncultivated opinion, in the degree Paran; and the mother of his soul took her a companion out of the knowledge Egypt.

37. 22. And Reuben said unto them, shed no blood, or destroy not the human knowledge that is life, but cast his soul into the human system, that is in the dry opinion of oneself, and use no violence against her.

Exodus, 3. 18. And now let our souls go, we beseech thee, three days' journey, into the philosophical solitude, or into the deserted knowledge,

that they may sacrifice, or make a sacrifice of themselves, to the Lord their God.

modus, 4. 27. And the Spirit of the Lord said inwardly to the soul Aaron, go into the forsaken knowledge, or into retirement, to meet the soul Moses: and she went and met her in the spirit of the covenant of God, and kissed her.

5. 1. Let the souls, my people, go out of thy opinions, that they may hold a feast to me in solitude, or in the uncultivated system.

13. 18. But the will of the Lord led their souls about, through the opinions of the wild or imperfect system, bordering the simple philosophy of the degree Egypt.

14. 3. For the spirit Pharaoh will say of the souls that proceed from the spirit Israel, they are entangled in the opinions of the human philosophy: the notions of the dry system have shut them in.

12. Let our souls alone, that they may serve the Egyptian philosophy. For it had been better for them to serve the spirit of the Egyptians than that they should die or lose their knowledge in this dreary solitude, or in the wild opinion of oneself.

15. 22. So Moses brought Israel from the Egyptian simple philosophy; and their souls went out into the wild system in the degree Shur; and they went three days in the dry human opinion, and found no instruction.

16. 2. The whole congregation murmured against

the spirits Moses and Aaron in the dry system, or in solitude.

Exodus 22. 3. For their souls were departed from the degree of humanity Rephidim, and were come to the barren part of the knowledge Sinai, and had pitched in the wild system: and there the soul Israel camped or rested in the opinion that precedes the human covenant Sinai.

Numbers 14. 22. To-morrow turn your souls, and let them get into the wild system by the knowledge of the Egyptian simple philosophy.

23. And the souls-children of yours shall wander in the wild uncertain knowledge forty philosophical years, and bear the deviation of your souls, until your human minds, or knowledges, be wasted in the dry state.

25. In this wild system their knowledges shall be dried up, and there shall the double knowledge of their souls die.

26. —. In this chapter it seems to me that the souls of the Israelites are represented as going from one degree of the wild, uncultivated opinion to another.

Deut. 1. 6. The Spirit of the Lord our God spake unto our souls in Horeb, saying, ye have dwelt long enough in this high human knowledge.

19. And when our souls departed from the knowledge Horeb they went through all that great and terrible wild system which they saw by the way of the high philosophical knowledge of the Amorites.

2. 7. He knoweth the way that your soul walked

through this great wild system ; these forty years the Spirit of the Lord her God hath been with her ; she hath lacked no instruction.

Deut. 8. 2. And thy soul shall remember all the instructive way which the Lord God led her these forty years in the wild human state, to humble her and to prove her.

16. Who fed thy soul in the barren, or in the solitary, state with the spiritual instruction manna, which the souls of thy fathers knew not, that He might humble thine, and that He might prove her, to do her good at the latter end of her regeneration.

9. 28. He hath brought their souls out to slay their knowledges in the wild human opinion.

32. 10. He found his soul in a deserted opinion, or in a lamentable solitude, without any knowledge of the truth, and in the waste howling state of wilderness : He led her about : He instructed her : He kept her as the apple of His eye.

Joshua, 5. 5. But of all the souls that were born in the wild mental state, by the philosophical way, as they came forth out of the spirit Egypt, they had not circumcised the hearts.

1 Sam. 26. 3. But the soul of David abode in retirement, and he saw that the soul of Saul came after him in the spirit of the wild knowledge.

1 Kings, 2. 34. And his soul was buried in his own system in the wild opinion of oneself.

- Job,** 1. 19. There came a great opinion from the wild knowledge, and smote the four parts of the system they were in.
39. 6. To whose spirit I have given for dwelling the wild opinion and the barren human knowledge.
- Psalms** 29. 8. The word of the Lord shaketh the soul that is in the wild state, or in retirement: the Spirit of the Lord shaketh (in the soul) the wild system Kadesh.
55. 7. Lo, then would my soul wander far off, and remain in solitude, or in the wild part of the spirit of the world. Selah.
68. 7. O God, when thy Spirit did march through the soul in a wild opinion of herself, or in retirement.
72. 9. The souls that dwell in the dry human opinion shall bow before His commandments.
74. 14. Thy word breaketh the leading knowledges of the spirit Leviathan, and thou givest them to be meat to the spirits that inhabit the dry wild system.
102. 6. My soul is like a spirit pelican of the wild opinion: my double knowledge is like the opinion of the spirit owl of the deserted system.
106. 9. His word rebuked the Egyptian philosophy in the degree of simplicity also, and its knowledge was dried up (in the soul): so His commandments led their souls through the deep human knowledges, as through the barren notions of the wild system.
14. But their souls lusted exceedingly in the philosophical solitude, or in the dry opinion,

and they tempted God in their unenlightened heart.

Psalm 107. 4. Their souls wandered in the wild human opinion, in a solitary way: they found no built up philosophical system to dwell in.

40. He poureth contempt upon the exalted souls, and causeth them to wander in the wild system, where there is no way (to the truth).

136. 16. To Him whose instructions led the souls that were His people through the state of wilderness, or of retirement.

Prov. 21. 19. It is better for the soul to dwell in the barren opinion, than in the spirit of a contentious and an angry woman, or to dwell in retirement than in company with a contentious and an angry mind.

Isaiah, 14. 17. Whose errors made the spirit of the world or the philosophical system (in man) as a wild human opinion, and destroyed the built up philosophical knowledges thereof.

32. 15. Until the Spirit be poured upon our souls from on high, and the soul whose knowledge is a barren system be a fruitful spirit.

16. Then the spirit of judgement shall dwell in the wild soul, or rather in the soul that was wild; and the spirit of righteousness remain in the fruitful mind.

35. 1. The soul that was in a state of wilderness and the solitary mind shall be glad for the accomplishment of those words: and the soul that was deserted by the knowledge

of God shall rejoice, and her knowledge shall blossom as the rose.

Isaiah, 35. 6. For in the dry soul shall instructions break out, and abundance of simple knowledges in the deserted, or in the lonely, spirit.

40. 3. The voice or organ of Him whose Spirit cryeth in the wild or uncultivated souls, prepare ye (in yourselves) the way of the word of the Lord; make straight in the heart that is in a state of desert a high way for the Spirit of our God.

41. 18. I will make the barren system (in the soul) a source of instructions, and the dry opinion springs of refreshing knowledges.

19. My word shall plant in the soul that is in a state of wilderness, or in solitude, the knowledges cedar, shittah-tree, myrtle and oil-tree. My commandments shall set in the soul that is without instructions the knowledges fir-tree, pine, and box-tree together.

42. 11. Let the wild soul or knowledge, and the systems thereof lift up their opinions.

43. 19. My commandments shall even make a way in the uncultivated soul, and instructive knowledges in the deserted heart.

48. 21. Their souls thirsted not when His commandments led them through the barren state of desert. He caused instructions to flow out of the spiritual Rock for their souls. He clave the doctrine of the Rock also, and the knowledges of simplicity or of what is simple gushed out.

Jere. 2. 2. I remember thy soul, when she sought my

law in the state of wilderness, or in an uninstructed state.

- Jere.** 2. 6. Neither said they, where is the Lord whose instructions brought up our souls out of the Egyptian philosophy; whose word led them through the notions of the wild system: through a philosophy of unenlightened knowledge and dangerous opinions; through a dry system; the shadow of error; through a human knowledge no soul in the degree man passed through, and where no soul man dwelt?
31. O generation, see ye the word of the Lord: hath my doctrine been a wild system to the soul Israel, a philosophy of darkness? Wherefore say the souls which I have chosen for my people, or to be a people unto me: we are lords: we will come or submit no more unto thy commandments?
4. 26. I beheld, and lo, the fruitful mind or knowledge was a wild opinion (in man); and all the systems thereof were broken down at the presence of the word of the Lord.
9. 10. For the high philosophical spirits will I take a weeping and a wailing; and for the souls that are inhabited by the notions of the wild human system, a lamentation: because they are burned up, or their understanding is dried up, so that no instruction can pass through them.
12. Who is the wise man that he may declare it, for what the human philosophy perisheth (in the soul,) and is burned up like a dry opinion of oneself that none studies?

Jere. 9. 26. Whose souls dwell in the wild opinions of the world; for the souls of all these nations are uncircumcised, or not stript of their vanity; and all the souls that are the house of the spirit Israel are uncircumcised in the heart.

12. 10. Their false notions have made the souls that were the pleasant portion or inhabitation of my Spirit, desolate wild souls.

17. 6. For the knowledge of his soul shall be like the wild opinion in the mind that is deserted by the truth; and she shall not see when good cometh to her, but shall inhabit the dry knowledges in the wild system, a salt human system, or a system founded on human wisdom, and not inhabited by souls men.

22. 6. Surely I will make thy double knowledge a wild opinion, and human systems which are not inhabited.

23. 10. The human mind mourneth, the pleasant knowledges of the solitary soul are dried up.

51. 43. Her human systems are a desolation (to the soul), a dry philosophy, and a wild knowledge.

Ezekiel, 13. 4. O Israel, the spirit of thy foolish prophets is like that of the spirits foxes in the deserted opinion.

18. 13. And now the knowledge of her soul is planted in the wild system, in a dry and thirsty human opinion.

20. 10. Wherefore I caused their souls to go forth out of the Egyptian system, and brought

them into the barren state, or into the state of solitude.

Ezekiel, 20. 35. And I will bring your souls into the imperfect notions of the people.

29. 5. I will leave thy spirit in the opinions of the uncouth human system, thy spirit and all the spirits that follow thy false notions of simplicity.

34. 25. And my Spirit shall make with their souls a covenant of peace, and I will cause the evil philosophical spirits to cease out of the human heart, and their souls shall dwell safely in the state of recollection, and rest in their good philosophical knowledges.

Hosea, 2. 3. Lest I strip her soul quite of her spiritual knowledge, and set her as in the human knowledge that she was born; and make her double knowledge as a wild opinion, and set her like a dry knowledge, and slay her with thirst, (from want of instructions).

14. My word shall allure her soul, and bring her into retirement from the world, and inwardly speak comfortably unto her.

13. 5. I did know thy soul in the state of wilderness, in the very dry system or human opinion.

Joel, 1. 19. O Lord, to thee will my soul cry; for the worldly notions have destroyed the useful knowledges of the wild human system, or of the philosophical solitude.

2. 3. The human philosophy is as the knowledge Eden before them, and after their notions have passed through it, a desolate wild system (in the soul).

John. 2. 14. And his soul was in the state of wilderness, or of re-
irement, to possess the philosophy of the
humanity.

John. 3. 11. He will make the knowledge of the spirit
unprofitable a devotion (to the soul), dry like
a barren system.

John. 4. 1. I instruct the philosophical spirit Evan, and
his high knowledges and his heritage
were for the evil spirits of the wild human
system.

Mark. 1. 1. In these instructions came or appeared the
spirit of John the Baptist, preaching to the
soul that were in the wild notions of the
spirit John.

2. 1. Then was the soul of Jesus led up of the
spirit in retirement, or in the sentiments
or notions of the wild human system, to
be tempted of the spirit of the devil.

3. 33. Whence should we have so much knowledge
in the wild state, as to fill or satisfy the
soul of so great a multitude, or of people
in so great a degree of knowledge?

Mark. 1. 4. John did instruct in the spirit of the imper-
fect human system, and preach the doc-
trine of repentance for the remission of sins.

12. And immediately the Spirit of God driveth
his soul into retirement, or into the barren
human opinion.

13. And his soul was there in the notions of the
wild system, forty mental days, tempted of
the spirit Satan, and was with the wild
philosophical spirits; and the spirits of

God (within his soul) ministered unto him their lights and consolations.

Mark, 1. 45. Jesus's soul could no more openly enter into the philosophical system of the people, but was without in forsaken knowledges, or in the state of recollection ; and their minds came to his doctrine from every degree of the human philosophy.

Luke, 1. 80. And the child-soul grew in knowledge, and waxed strong in spirit, or in faith, and was in retirement, or in the deserted or unfrequented knowledges, till the day of her shewing her light unto the soul Israel.

3. 2. The word of God came unto John's soul, that had received life, or had been instructed in the truth, from the double knowledge of Zecharias, while in retirement, or while in a state of ignorance.

4. 1. And Jesus's soul being full of the Holy Spirit, returned from the instructive knowledge Jordan, and was led by the Spirit into the notions of the wild human system.

5. 16. And his soul withdrew himself from the opinions of the world, and prayed.

8. 29. And his mind brake the knowledges with which it was bound, and was driven of the evil spirit into the errors of the uncultivated human opinion.

15. 4. What man of you having an hundred humble, but ignorant, souls under his management, if he lose one of them, doeth not leave the ninety and nine in the dry human system, and go after that which is

your master, until he received me, by his instructions."

Q. The same instance of instructions of yours did remove the ancient Egyptians in the state of wisdom or of solitude, and are fallen into the state of spiritual death.

A. Yes, and that Egyptian philosopher whose knowledge, before these instructions, made me master in the world, and led into the wild opinions four thousand souls that were in that state of darkness of human minds?

Q. And with many of them God was not pleased, for the knowings of their souls were swallowed in the opinions of the wild human system.

A. Their souls remained in human knowings, covered by the truth, and inhabited by the spirit of the earth.

Q. And the spirit woman fled into retirement, or into a solitary doctrine, where she hath a knowledge prepared of the word of God.

A. And to the spirit woman were given two mighty knowings of a great soaring spirit, that she might fly into solitude, or into meditation, into her prepared knowledge: where she is nourished (with the word of God) for a time, and times, and preserved from the spirit of the devil.

Q. So his knowledge carried my soul away in the spirit into the opinions of the imperfect human system: and I saw a doctrine full of blasphemous notions.

Of Babylon.

By the Babylon that is mentioned in the Scripture I understand a great philosophical spirit or system, built up with human knowledges, a high degree of the spirit of the world or of the human philosophy, a strong and dangerous opinion of one's self, a lamentable state of the soul, one of the steps of her regeneration, a strange philosophy in which the people of God cannot praise the Lord (Psalm 137. 4); a knowledge admired by, and the glory of, the souls that are governed by the spirit of the earth (Isaiah, 13. 19); a philosophy that is ruled by the spirit Lucifer (14. 4, 12); that is perverted by its own worldly wisdom and knowledge, and that trusts in its wickedness (47. 10); a mistaken system, in which the soul is in captivity (Jere. 29. 4)); an idolatrous philosophy (50. 2); out of which the soul is ordered to remove, that she be not partaker of her sins, and receive not of her plagues (8; Rev. 18. 4); a most proud philosophical knowledge (Jere. 50. 31); a spirit that exists in many philosophical instructions, and in many souls, and that is abundant in human riches or knowledges (51. 13; Rev. 17. 15;—18. 12, 13); a high worldly system that destroys all the human mind (Jere. 51. 25); with which the spirits that rule the human opinion commune, or commit fornication, and by which the souls that inhabit the human philosophy are made drunk (Rev. 17. 2); an intoxicating degree of the knowledge of good and evil; a philosophy that instructs the souls who deviate from the commandments of God, and that teaches all the errors and vices that are the abominations of the human mind (5); a philosophical knowledge of an ele-

vated degree, that glorifies itself (18. 7); that deceives all souls by its sophistry (23); and kills the souls or double knowledges of prophets, of saints, and of all human philosophers (25); a false human system from which the Lord will redeem the souls that are the people governed by his word (Isai. 48. 20; Jere. 24. 5, 6, 7); a sorrowful condition, but a very important instruction in regeneration, that puts the mourning soul in remembrance of Jerusalem, and in longing for its consolations (Psalm 137). It is possible that the Babylon spoken of by the prophets be only philosophical, and that in the Revelation, spiritual. If so, I should consider the last as being still more hurtful to the soul than the first, by which I should take it to be figured.

Joshua, 7. 21. When I saw among the spoils a goodly knowledge belonging to, or in the spirit of, the Babylonish philosophy, my soul coveted it, and took it; and, behold, it is hid in my heart in the midst of my system.

2 Kings, 17. 24. And the spirit that governs the Assyrian system, brought human minds from the philosophy Babylon, and placed them in the system of the philosophy Samaria, instead of those of the children of Israel: and they possessed the spirit Samaria, and dwelt in the systems or knowledges thereof.

30. And the followers of the Babylonian philosophy made the false god Succoth-benoth.

20. 14. And Hezekiah said, their knowledges are come from a far philosophy, even from the philosophy Babylon.

2 Kings, 20. 17. Behold, the instructions come, that all the knowledge that is in thine system, and that which the instructors of thy soul have laid up in store unto this present instruction, shall be carried into the Babylonian notions.

18. And the souls begotten of thine shall be bereft of their knowledge in the system wherein dwelleth the spirit (or the vanity) that ruleth the philosophy Babylon.

24. 12. And the soul of Jehoiachin, King of Judah, went out to the philosophy of the King of Babylon.

15. And his opinions carried away the soul of Jehoiachin to the spirit Babylon, into captivity, from the religious system Jerusalem to the Babylonian knowledge.

25. 11. And the fugitive souls that fell away to the notions of the King of Babylon.

20. And brought their souls to the system of the King of Babylon at the degree Riblath.

24. Fear not to be the servants of the spirit of the Chaldees: dwell in their philosophy, and serve the spirit that governeth the system Babylon; and it shall be well with your souls.

28. And set his throne, or the knowledge his soul rested upon, above the throne of the philosophical Kings that were with his opinions in the Babylonian spirit.

2 Chron. 33. 11. Wherefore the Lord brought upon their souls the notions of the captains of the host of the King of Assyria, which took the soul of Manasseh among the errors or difficulties of the world, and bound her with their

STIRRED UP, AND CARRIED HER TO THE
BABYLONIAN SYSTEM.

Isaiah 47. 1. Against the knowledge of his soul came up
the knowledge of the King of Babylon, and
brought her in human notions, to carry or to
send her to the spirit Babylon.

2. The notions of the spirit Nebuchadnezzar
was carried to the philosophy Babylon of
the human knowledges that belonged to
the religious system consecrated to the
Lord, and he put them in his own Baby-
lonian system.

3. And the souls whose knowledges escaped from
the instructive doctrine, carried he away
to the Babylonian notions.

Isaiah 48. 1. And the human knowledges of the religion
consecrated to God, or inhabited by the
Spirit of God, which Nebuchadnezzar took
out of the religious system that was in the
spirit Jerusalem, and brought them into
the human system of the philosophy Ba-
bylon, these did Cyrus, the King, take
out of, or did release from, the Babylonian
system, and they were delivered unto
Sheshbazzar.

2. This is the genealogy of the souls that went
up with mine from the notions of the spirit
Babylon.

Psalms 137. 8. O doctrine that cometh forth from the philo-
sophy Babylon, who art to be destroyed
(in the soul).

Isaiah 13. 1. The burden of the spirit Babylon, which the
soul Isaiah, that proceeds from the spirit
or knowledge Amos, did see.

- Isaiah, 13.** 19. And the Babylonian philosophy, the glory of the souls that are governed by the spirit of the world, shall be (in them), as when God overthrew (in them) the knowledges, or wicked systems, Sodom and Gomorrah.
20. Her mistaken philosophy shall never be inhabited (by souls-men).
21. But the wild spirits that have no knowledge of the truth shall lie there : and odious spirits shall dwell therein.
- 14.** 4. That thy soul shall take up this proverb against the spirit of pride that ruleth the philosophy Babylon, and say, how hath the oppressor (of the soul) ceased ! How hath the rich human system ceased (in the soul !)
- 21.** 9. And he answered, and said, the philosophy Babylon is fallen, is fallen : and the double knowledge of all the souls that were the graven images of the spirits her gods, He hath broken unto the human knowledge.
- 47.** 5. Sit thou silent (in the soul,) and get thee into dark notions, O philosophy that proceedeth from the knowledge of the Chaldeans : for thou shalt no more be called the lady, or the Queen, or the governing spirit, of the souls.
- 48.** 20. Go ye forth of the human system Babylon ; flee, ye souls, from the philosophy of the Chaldeans.
- Jere.** 20. 4. And I will give all the souls in the degree Judah into the power of the spirit that ruleth the Babylonian opinion, and he shall carry them captive into the philosophy

Babylon, and shall slay them with his errors.

Jere. 20. 6. And thy soul shall come to the system Babylon, and there she shall lose her double knowledge, and shall be buried there (in its false nations.)

21. 4. I will turn back the powerful knowledges wherewith your souls fight against the spirit, that is the King of the Babylonian system.

27. 9. Saying, your souls shall not serve the spirit that governeth the philosophy Babylon.

12. Submit your minds to the notions of the King of Babylon.

22. Their souls shall be carried to the spirit Babylon, and there shall they be, until the luminous knowledge come in which my Spirit shall visit them, saith the Lord: then shall my word bring them up, and restore them to this knowledge.

~~24.~~ 10. For thus saith the Lord, that after seventy philosophical years be accomplished in the notions of the philosophy Babylon, my Spirit shall visit your souls, and perform my good word toward them, in causing them to return to this degree of knowledge.

15. Because you have said, the Lord hath raised up to our souls prophets in the philosophical spirit Babylon.

20. Hear ye, therefore, the word of the Lord, all ye souls, prisoners of the captivating philosophy, whom I have sent from the spirit Jerusalem to the spirit Babylon.

- Jere.** **34.** **7.** When the King of Babylon's dangerous notions fought (in the soul) against the belief Jerusalem, and against all the knowledges of the spirit Judah that were left.
- 38.** **17.** If thy soul wilt assuredly go forth into the philosophy of the King of Babylon's princes, then she shall live.
- 40.** **4.** And now, behold, I loose thy soul this day from the binding notions which were upon her knowledge. If it seem good unto her to come with my opinion into the philosophy Babylon, let her come, and I will look well unto her : but if it seem ill unto her to come with my spirit into the Babylonian system, let her forbear.
- 50.** **1.** The word that the Spirit of the Lord spake against the knowledge Babylon, and against the Chaldean philosophy by Jeremiah the prophet.
- 2.** Say, the spirit Babylon is taken or entrapt; the spirit Bel is confounded, the spirit Merodach is broken in pieces : the notions of her idols are confounded; the knowledges of the souls that are her images are broken in pieces, or are disunited.
- 9.** For, lo, I will raise and cause to come up (into the soul) against the Babylonian system an assembly of great knowledges from the North philosophy.
- 13.** Every soul that goeth by the philosophy Babylon, shall be astonished, and hiss at all her plagues.
- 14.** Put your own knowledges in array against the philosophical spirit Babylon round about.

33. Cut off the teacher from the human system Babylon.

34. How is the philosophy Babylon become a dominion among the souls that follow the spirit of the world?

34. My word hath laid (in the soul) a snare for thy human knowledge, and thou art also taken. O spirit Babylon, and thou wast not aware.

35. The voice of the souls that flee and escape out of the philosophy of the worldly system Babylon.

35. A destructive word or doctrine is upon the knowledge of the souls that are in the Chaldean spirit, and upon the souls that inhabit the philosophy Babylon, and upon her rulers, and upon the understanding of her advisers.

45. Therefore, hear, ye souls, the counsel of the Lord, that He hath taken against the spirit Babylon, and His purposes, that He hath purposed against the philosophy of the Chaldeans.

46. At the noise of the taking or entrapping of the system Babylon, the human mind is moved, and the cry is heard among the souls that know not God, or among the Gentiles.

51. 1. Thus saith the Lord, behold, I will raise up against the Babylonian philosophy, and against the knowledge of the souls that dwell in the opinions of them that rise up against my will, a destroying spirit.

6. Flee out of the core of the system Babylon.

and deliver every man his soul: let them not be cut off in her iniquity.

- Jere. 51. 7. The philosophy Babylon hath been a rich knowledge in the Lord's power, that made every soul drunken or enthusiastic with vanity and pride: the worldly souls have drunken of her inebriating learning: therefore the philosophical minds are mad.
8. The intoxicating spirit Babylon is suddenly fallen and destroyed (in the soul).
9. We would have healed (by good instructions) the spirit Babylon: but she is not healed: forsake her philosophy, and let our souls go into her own former and better knowledge: for her proud judgement reacheth unto the spirit of the heaven, and is lifted up even to the high spiritual knowledges.
12. Set up the destructive word upon the knowledges that surround and protect the philosophy Babylon.
29. And the human mind shall tremble and sorrow; for every purpose of the Lord shall be performed upon the spirit Babylon, to make the Babylonian system a desolation, without a soul to inhabit it.
30. The mighty spirits of the philosophy Babylon have forborne to fight: they have remained in their strong human opinions: the knowledge that was their might hath failed.
33. The philosophy that proceedeth from the spirit Babylon is like a threshing-floor; it is time to thresh her.
35. The violence done to my double knowledge

and to my human mind be upon the Babylonian spirit, shall the soul that inhabiteth the doctrine Zion say.

Jere. 51. 37. And the philosophy Babylon shall become heaps (of error), a dwelling system for evil spirits, an astonishment and a hissing, without a soul to inhabit her.

41. How is the spirit Sheshach taken! And how is the system that was the praise of every human mind surprised or taken unaware! How is the philosophy Babylon become an astonishment among the souls that follow the world!

42. The instructions of the deep and simple philosophy are come up upon the spirit Babylon: she is covered with the multitudes of the strong knowledges thereof.

44. And I will punish the spirit Bel in the philosophy Babylon: and I will bring forth out of his system the knowledges which he hath swallowed up: and the souls of the nations shall not flow together any more unto his philosophical spirit: yea, the knowledge that is the defence of the system Babylon shall fall (in the soul).

47. Therefore, behold, the instructions come, that I will do judgement upon the souls whose knowledges are the graven images of the spirit Babylon: and her whole philosophy shall be confounded.

48. Then the spiritual mind and the human mind, and all the spirits that are therein shall sing or praise God for the fall of the system Babylon: for the notions that will

spoil her, shall come unto her from the spirit North, saith the Lord.

Jere. 51. 49. As the vain philosophy Babylon hath caused the slain souls of Israel to fall, so in the philosophical knowledge Babylon shall fall the slain or overthrown knowledges of all the human philosophy.

53. Though the philosophical spirit Babylon should mount up to the spiritual knowledge, and though she should fortify the high human knowledge that is her strength, yet from my word shall instructions that shall spoil her system come unto her, saith the Lord.

54. A sound of a cry cometh from the spirit Babylon, and great destruction from the human philosophy of the Chaldean souls.

55. Because the word of the Lord hath spoiled the philosophical system Babylon, and destroyed out of her the great knowledge from which she speaks : when her swelled opinions do roar like great instructions, a noise of their words is uttered.

56. Because the spoiling instruction is come upon her knowledges, even upon the philosophy Babylon, and her mighty spirits are taken, or conquered in the souls, every one of their philosophical weapons or arguments is broken.

58. Thus saith the Lord of virtues, the broad knowledges that surround and defend the spirit Babylon shall be utterly broken or overcome : and the high knowledges by which the soul entereth into her philosophy

shall be consumed, or destroyed, with the word.

Jere. 51. 60. So Jeremiah wrote in a book all the evil that should come upon the spirit Babylon, even all these words that are written against the Babylonian system.

61. And Jeremiah said to Sereiah, when thy soul come to the philosophy Babylon, and shall see and shall read all these words.

64. And thou shalt say, thus shall the human system Babylon sink (in the soul), and shall not rise from the evil that I will bring upon her.

52. 11. And the spirit that governeth the Babylonian philosophy bound his soul in human knowledges that enchained her, and brought her to the system Babylon, and put her in a human opinion that was her prison till the day of her death.

Ezek. 23. 17. And the Babylonian philosophical spirits came to her soul into the sentiments of love, and they defiled her with their evil knowledges, and she was polluted with them, and her mind was alienated from them.

30. 25. But I will strengthen the knowledges of the spirit that ruleth the system Babylon, and the knowledges of the spirit Pharaoh shall fall down (in the soul), and they shall know that my Spirit is the Lord, when I shall put my destroying word into the knowledge of the spirit king of Babylon, and he shall stretch it out upon the philosophy of the spirit Egypt.

32. 11. The powerful knowledge of the spirit that

governeth the Babylonian philosophy, shall come upon thee (in the soul), spirit Pharaoh.

Daniel, 2. 24. Destroy not the knowledge of the souls that are wise in the philosophical system Babylon.

48. Then the king made the soul Daniel a great one in human knowledge, and gave her many great philosophical gifts, and made her ruler over the whole knowledge of the philosophy Babylon, and chief of the governors over all the souls wise in the spirit Babylon.

3. 30. Then the spirit the king promoted the souls Shadrach, Meshach, and Abed-nego, in the knowledge of the Babylonian philosophy.

4. 30. Then the king spake and said, is not this great philosophy Babylon that my soul hath built for her magnificent system and dwelling, by the might of her knowledge, and for the honour of her majesty?

Micah, 4. 10. Be in pain, O soul that hath received life from the spirit Zion: thou shalt go even into the Babylonian system; there shalt thou be delivered: there the Lord shall redeem thee from the wrong opinions that are thine enemies.

Acts, 7. 43. And I will carry the knowledge of your souls away beyond the worldly philosophy Babylon.

1 Peter, 5. 13. The faithful that are at present (captive) in the spirit Babylon, elected together, or in the same faith, with you, salute your souls.

- Rev.** **14. 8.** The spiritual philosophy Babylon is fallen, is fallen (in the soul), that great system; because she made all souls drink of, or receive, the spirit of the wrath of her fornication, or communion with error and vanity.
- 16. 9.** And the great dangerous system Babylon came in remembrance before God.
- 17. 5.** Mystery, Babylon, the great spiritual, but erroneous, philosophy, that giveth a vicious life to the unfaithful souls, and teacheth the abominable errors and sins of the opinion of one's self.
- 18.** And the spirit woman, which thy soul saw, is that great perverse philosophy, which reigneth over the knowledges or spirits that rule the human mind.
- 18. 2.** And he cried mightily with a strong voice, saying, Babylon, the great impious system is fallen (in the soul), is fallen, and is become the habitation of evil spirits, and the hold of every foul spirit, and a cage or a prison for every unclean and hateful opinion.
- 4.** Come out of her wicked notions, souls that are my people, that ye be not partakers of her sins, and that ye receive not of her devilish errors.
- 5.** For her sins have reached unto the spiritual mind, or unto the throne of God, and He hath remembered her iniquities.
- 10.** Alas, alas! that great spiritual philosophy Babylon, that mighty spiritual system! For in a short instruction, or by a single truth, is thy judgement come.

- Rev. 18. 20. Rejoice over her fall, thou throne of God,
and ye souls of the Apostles and Prophets :
for God hath avenged you on her (for all
the evil she has done you by her errors).
21. Thus with violence shall that great, spiri-
tually dangerous, system, Babylon, be
thrown down or overturned, and shall be
found no more at all (in the soul).
23. For the dealers in thy knowledges were the
great men in the human philosophy : for,
by thy seducing and imposing errors, were
all souls deceived.
24. And in her criminal philosophy was found
the destroyed knowledge of Prophets, and
of Saints, and of all souls that were slain
in the human system.
19. 2. For true and righteous are His judgements :
for He hath judged the spirit of the great
faithless philosophy, which did corrupt the
human heart with her false notions, and
hath avenged the life of His servants at
her hand.
3. And again they said Alleluia : and her vanity
rose up for ever and ever (away from the
soul).

Of Tyrus.

I suppose that the Tyre mentioned in Isaiah 23, and the Tyrus spoken of in Ezekiel 26, and 27, and 28 are the same thing, as they go by the same name in the Latin and in the French versions. Theophila, I refer you to those chapters. Should you think on their con-

tents, I believe you will agree with me that many of their verses seem to allude to a city different from any of this earth. What it means, I do not know ; but as a part of the scriptural world, I am inclined to take it, like Babylon, for a high degree of the opinion of one's self, and of the human philosophy, or knowledge of good and evil ; for an elevated philosophical system, a philosophy that crowns with knowledge, and makes honourable the souls that traffic in her precious knowledges (Isaiah, 23. 8) ; a philosophical spirit jealous of the spirit Jerusalem (Ezek. 26. 2), against which is the Lord (3), who will bring upon her the spirit Nebuchadnezzar that governs the system Babylon, attended with many powerful knowledges (7), and by whose reasonings or opinions she shall be spoiled and destroyed in the soul (12) ; a renowned system strong or learned in the instructions of the deep human philosophy (17) ; a spirit of perfect philosophical beauty (27. 3) ; assisted by the knowledge of many degrees of philosophy ; from (v. 5. to 26) rich human knowledges which shall fall (27) ; filling and enriching the minds of many of the followers of the world (33), but which shall be broken by superior instructions (34) ; a degree of the human philosophy, or of the spirit of the world, that is governed by a heavenly and lifted up spirit (28. 2, 14, 16) of wisdom and understanding (4 and 5) ; adorned with many precious knowledges or gifts at his creation (13) ; perfect in his ways, till iniquity is found in him (15) ; till his heart is lifted up because of his philosophical, or of his spiritual, beauty, till he corrupts his wisdom (17) ; and which shall be destroyed on account of his iniquities (18). I believe the philosophical knowledge Tyrus shall be made deso-

late in the soul, when the Lord will bring upon her, and cover her with the great instructions of the simple and deep philosophy (Ezek. 26. 19); and when she will be brought down and set in the low degrees of the spirit of the earth, that she be not inhabited by souls-men (20); also that she shall be forgotten for a time (Isaiah, 28. 15); after which the Spirit of the Lord will visit her (17), and her knowledges will become useful to the soul.

Of Zion and Jerusalem.

From the following verses I am inclined to understand that the Scriptural Zion and Jerusalem mean the same thing; or two degrees of the same thing, very near one another: I am totally unable to explain satisfactorily the difference that may exist between them. If there is any, I wish you may succeed to find it out. Many verses give room to suppose that there is one.

2 Kings, 19. 21. The virgin, the daughter of Zion hath despised thee; the daughter of Jerusalem hath shaken her head at thee.

Psalm 48. 2. Beautiful for situation, the joy of the whole earth is mount Zion; on the sides of the north, the city of the Great King.

Isaiah, 65. 18. I create Jerusalem a rejoicing, and her people a joy.

Psalm 44. 28. Even saying to Jerusalem, thou shalt be built.

Psalm 51. 18. Do good in thy good pleasure unto Zion :
build thou the walls of Jerusalem.

102. 16. When the Lord shall build up Zion, he shalt
appear in his glory.

122. 3. Jerusalem is builded as a city that is compact
together.

147. 2. The Lord doth build up Jerusalem : He ga-
thereth together the outcasts of Israel.

Micah, 3. 10. They build up Zion with blood, and Jerusa-
lem with iniquity.

Psalm 48. 1. Great is the Lord, and greatly to be praised
in the city of our God, in the mountain of
His holiness.

102. 21. To declare the name of the Lord in Zion, and
His praise in Jerusalem.

74. 2. This mount Zion wherein thou hast dwelt.

76. 2. And his dwelling place in Zion.

135. 21. Blessed be the Lord out of Zion, which
dwelleth at Jerusalem.

Isaiah, 8. 18. From the Lord of hosts which dwelleth in
mount Zion.

Joel, 3. 17. So shall ye know that I am the Lord your
God dwelling in Zion my holy mountain :
then shall Jerusalem be holy.

Zech. 8. 3. I am returned unto Zion, and will dwell in
the midst of Jerusalem.

Daniel, 9. 6. Let thine anger and thy fury be turned from
Jerusalem, thy holy mountain.

Joel, 2. 1. Blow ye the trumpet in Zion, and sound the
alarm in my holy mountain.

Heb. 12. 22. But ye are come unto mount Zion, and unto

the city of the living God, the heavenly
Jerusalem.

Psalm 87. 2. The Lord loveth the gates of Zion, more than
all the dwellings of Jacob.

122. 2. Our feet shall stand within thy gates, O Je-
rusalem !

147. 12. Praise the Lord, O Jerusalem : praise thy
God, O Zion.

Song of Sol. 2. 7. I charge you, O ye daughters of Jerusa-
lem.

3. 11. Go forth, O ye daughters of Zion.

Isaiah, 2. 3. For out of Zion shall go forth the law, and
the word of the Lord from Jerusalem.

Joel, 3. 16. The Lord also shall roar out of Zion, and
utter His voice from Jerusalem.

Isaiah, 10. 12. Wherefore it shall come to pass that when
the Lord hath performed His whole work
upon mount Zion, and on Jerusalem.

4. 4. When the Lord shall have washed away the
filth of the daughters of Zion, and shall
have purged the blood of Jerusalem, from
the midst thereof.

Jere. 4. 14. O Jerusalem, wash thine heart from wicked-
ness, that thou mayest be saved ! How
long shall thy vain thoughts lodge within
thee !

Isaiah, 10. 33. He shall shake his head against the mount

and the mountains of Zion, the hill of Jerusalem.

1. 3. I will remove that stronghold in Zion.

2. 4. For the towers that dwell in Zion in Jerusalem.

3. 5. When the Lord of hosts shall reign in mount Zion, the hill of Jerusalem.

4. 6. He shall witness the Lord in the holy land: in Jerusalem.

5. 7. The Lord shall come down to fight for mount Zion, the hill of Jerusalem.

6. 8. He will be the Lord of hosts against Jerusalem.

7. 9. How is the faithful city become an harlot! It was full of judgment: righteousness dwelt in it.

8. 10. The Lord hath said, How will judgment and righteousness.

9. 11. Take ye from Zion, the city of her solemnities; there shall see Jerusalem a quiet habitation.

10. 12. They shall call that city of the Lord, the Zion of the Holy one of Israel.

11. 13. Neither is Jerusalem: for it is the city of the Great King.

12. 14. For ye of Jerusalem shall go forth a remnant, and they that escape out of mount Zion.

Isaiah, 40. 9. O Zion, that bringest good tidings, get thee up into the high mountain : O Jerusalem, that bringest good tidings, lift up thy voice with strength.

41. 27. The first shall say to Zion, behold, behold them ; and I will give to Jerusalem one that bringeth good tidings.

40. 2. Speak ye comfortably to Jerusalem.

51. 3. For the Lord shall comfort Zion : He will comfort all her waste places.

52. 9. Break forth into joy, sing together, ye waste places of Jerusalem : for the Lord hath comforted his people : He hath redeemed Jerusalem.

59. 20. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob.

51. 17. Awake, awake, stand up, O Jerusalem !

52. 1. Awake, awake, put on thy strength, O Zion ! Put on thy beautiful garments, O Jerusalem !

62. 1. For Zion's sake I will not hold my peace ; and for Jerusalem's sake I will not rest.

64. 10. Zion is a wilderness, Jerusalem a desolation.

Psalm 137. 1. Yea, we wept when we remembered Zion.

Jere. 51. 50. And let Jerusalem come into your mind.

Psalm 126. 1. When the Lord turned again the captivity of Zion.

Isaiah. **1.** **1.** **When I shall bring again the captivity of
Judah and Jerusalem.**

Isaiah. **2.** **For it mount Zion and in Jerusalem shall be
dwelling.**

Lament. **3.** **14.** **Sing. O daughter of Zion; shout, O Israel:
be glad and rejoice. O daughter of Jeru-
salem.**

Zech. **3.** **2.** **Rejoice greatly. O daughter of Zion; shout,
O daughter of Jerusalem: behold, thy King
cometh unto thee.**

Zech. **3.** **15.** **It shall be said in that day to Jerusalem, fear
thou not: and to Zion, let not thine hands
be slack.**

Zech. **1.** **14.** **I am jealous for Jerusalem and for Zion with
a great jealousy.**

17. **The Lord shall yet comfort Zion, and shall
yet choose Jerusalem.**

Psalms 132. **13.** **For the Lord hath chosen Zion: He hath
desired it for His habitation.**

I wish, Theophila, it were in my power to explain to you the real meaning of the words Zion and Jerusalem, in such a way as to make perfectly intelligible all that is said of them throughout the Scriptures. As I cannot pretend to it, I must content myself with giving you my opinion concerning them; requesting you will carefully examine how far it might help in reading the Sacred Writings. The arguments at the head of some of the Psalms and of some of the chapters in the Prophets, in

the Latin, French, and English versions of the Bible, indicate that the translators have, in various places, understood that Zion and Jerusalem mean the Church or the assembly of the faithful, whether under the Mosaic law, whether under the Christian dispensation. I am so little acquainted with books that I know not whether they, or others, have attempted to apply that sense to whatever is said respecting Zion and Jerusalem; which have been, and continue to be, taken by most people for places of this earth, without inquiring whether that vulgar meaning agrees or not with the Holy Writ. Now this is what I think on the subject.

In Gal. 4, from 22, &c. I find two Jerusalems mentioned as the two Covenants, which I consider as the two laws, the two doctrines or religions by which the Spirit God deigns gradually to make known Himself and His Will, and to ally Himself or His Spirit to the souls of His creatures. I look upon the first, or the one that is taught to degenerate men in one of the stages of their regeneration in the human philosophy, as being, though beautiful in its season, as being imperfect, terrestrial, human, partaking of the spirit of the world or of an unenlightened opinion of oneself; and gendering the soul in bondage in the philosophical knowledge of good and evil; and in the human works, to which one is prompted by that knowledge; but preparing to the second Covenant or Will, which I take for perfect; for the heavenly, moral, or spiritual system, that proceeds from the spirit of the heaven, from the knowledge of God and faith in Him, from the spirit of truth; and that gives freedom to the soul, freedom in Christ. I believe then that Jerusalem, and likewise Zion, which,

as a more real, deeper to me to mean the same thing, namely a dwelling in a religion, a religious spirit in which dwells the Will of God, an opinion of oneself more or less accurate, an important degree of the religion of the first representative man and of the people of God, during the process of the regeneration of their souls; a religious knowledge or system, whether philosophical, whether spiritual, grounded either upon works or upon faith; constituting the religious state of their souls, or their degree in religion, according as it influences their mind, and thus their march to the first, or to the second covenant. It was a second and superior religious system I understood the man moves, after having been prepared to it by the previous instructions of the Mosaic law, and of the journeying in Egypt, in the wilderness, in Babylon, in the city of David, and other mental abodes; also by the baptism of repentance, &c.

As it is written of Christ in the Psalms and in the Prophecy, I think that in some places the words Zion and Jerusalem, the holy mountain, that is the dwelling of the Lord, may be understood as signifying Him or His doctrine, which I take for the desired habitation, and the rest of the Lord. (Ps. 132. 13, 14.)

The Scripture speaking of Jerusalem and Zion, before the going to Babylon and after the return from it, I think it would be well to follow the same plan, and to represent them, or the spirit of the Church, in two different degrees: first, before the captivity in the Babylonian error; and, secondly, after the release from it; making a distinction between both, between the bondwoman and the freewoman, between the Zion and Jerusalem of works and the Zion and Jerusalem of

faith; the same as there is a difference between the two temples, the philosophical and the spiritual (Haggai, 2. 9); and between the religious systems and the zeal of mortals, before and after their being made acquainted with the truth, before their deviation from the law of God, and after their correction and conversion; but I am unequal to the task: and as it is likely that I should commit many mistakes, I must decline attempting it, and leave you to form an opinion, to the best of your judgement, when Jerusalem and Zion ought to be understood philosophically, and when spiritually; confining myself to speaking of them, except in some instances, as religious spirits or doctrines, that indicate high states of the regeneration of man and of the Church of God, or of the souls that in going through the instructions of the law part with the vain notions of the world; and afterwards by higher instructions become well informed in Christ, believe in him, follow him exclusively, and are by him dedicated or consecrated to God, and inhabited by His Spirit and commandments; which Church I shall consider also as being alluded to in many verses by the words Zion and Jerusalem: whether she adhere exclusively to works, or to faith: whether she be in bondage under the covenant of human and philosophical works, or made free by that of faith, grace, and spiritual works.

- Judges, 1. 7. And (with their knowledge) they brought his soul to the doctrine Jerusalem, and there his erroneous human system died, or he gave up his human system.
8. Now the souls-children of the spirit Judah had fought with their knowledges against

THE HIGHEST COVENANT JERUSALEM, AND HAD
 KNOWLEDGE I. AND KNOWLEDGE II WITH THEIR
 WISDOM, AND ENLIGHTENED THE RELIGIOUS SYSTEM.

II. AND IN THE SPIRIT JERUSALEM, OR ACCORDING TO
 THE HIGHEST JERUSALEM, HIS KNOWLEDGE
 REACHED THREE AND FIFTY YEARS OVER ALL THE
 SPIRIT II THE HIGHEST ISRAEL AND JACOB.

III. AND THE SPIRIT II THE KING, AND OF THOSE WHO
 FOLLOWED THE INSTRUCTIONS, WENT TO THE COVE-
 NANT JERUSALEM, WITH THE LEVITITES, WHOSE
 MINDS FORTH II I — CHICKING, THE SOUL
 OF DAVID COULD COME INTO THIS KNOWLEDGE.

IV. KNOWLEDGE THE SPIRIT OF DAVID TOOK THE
 SPIRIT JERUSALEM KNOW : THE SAME IS THE RE-
 LIGIOUS SYSTEM OF DAVID.

V. AND DAVID TOOK TO HIS SOUL, FOR HER COM-
 MENDATION, MORE KNOWLEDGES OUT OF THE DOCT-
 RINE JERUSALEM, AFTER SHE WAS COME FROM
 THE UNIVERSAL SYSTEM HEbron.

VI. AND THERE IN THE NUMBER, OR THE DEGREES IN
 KNOWLEDGE, OF THOSE, OR OF THE SPIRITS, THAT
 WERE WITH HIM IN THE RELIGION JERU-
 SALEM.

VII. AND DAVID TOOK THE BEST KNOWLEDGES OF THE
 SPIRIT-SERVICES OF THE SPIRIT HADADEXER, AND
 INTRODUCED THEM TO THE RELIGIOUS SYSTEM JERU-
 SALEM.

VIII. IN THE SPIRIT OF NEPHZOSBETH DWELT IN THE
 SPIRIT OF THE COVENANT JERUSALEM ; FOR SHE
 WAS ONE CONTINUALLY OF THE KING'S KNOW-
 LEDGE : AND SHE WAS LAME ON BOTH THE
 KNOWLEDGES SHE WALKED WITH, OR SHE WAS
 DEFECTIVE BOTH IN WORKS AND IN FAITH.

IX. I. AND THEY DESTROYED THE KNOWLEDGE OF THE

souls-children of the spirit Ammon, and besieged the system Rabbah: but David's soul tarried in the religion Jerusalem.

2 Sam. 11. 12. So Uriah's soul abode in the covenant Jerusalem that day and the morrow.

12. 31. So the soul of David, and those of all the people, returned unto the religion Jerusalem.

14. 23. So Joab arose, and went to the spirit Jeshur, and (by his instructions and consolations) brought the soul of Absalom to the covenant Jerusalem.

28. So the soul of Absalom dwelt two full years in the religious spirit Jerusalem, and she was not admitted in the king's high knowledge.

15. 8. If the Lord shall bring my soul again indeed to the religion Jerusalem, then she shall serve the Lord.

29. Therefore the knowledge of Zadok and of Abiathar carried the system of the covenant of God again to the spirit Jerusalem; and their souls tarried therein.

37. So the soul of Hushai, David's friend, came into the religious system, and the soul of Absalom came unto the doctrine Jerusalem.

16. 3. And Ziba said unto the king, behold, his spirit abideth in the followers of the human covenant Jerusalem.

17. 20. And when they had sought and could not find them, their souls returned to the doctrine Jerusalem.

19. 33. Come thou over with me, and I will feed thy

soul with my knowledge in the religion Jerusalem.

1 Sam. 14. 34. How long hath my soul to live, that she should go up with that of the king unto the doctrine Jerusalem?

24. 5. And the soul of David came to her own knowledge in the covenant Jerusalem.

7. And their souls went out of the doctrine Jerusalem, to pursue after the soul of Sheth, the son of the spirit Bichri.

24. 16. And when the angel stretched out his spiritual knowledge upon the philosophical covenant Jerusalem to destroy it (in the soul), the Lord repented him of the evil, and said to the angel that destroyed the religious system of the people, it is enough: stay now thine knowledge.

1 Kings, 2. 36. Build thy soul a system in the spirit Jerusalem, and let her dwell there, and go not forth thence into any other doctrine.

38. And the soul of Shimei dwelt in the religion Jerusalem during many instructions.

41. And it was told Solomon that the soul of Shimei had gone from the covenant Jerusalem to the system Gath, and was come again.

3.. 1. And Solomon's soul made affinity with the spirit Pharaoh that governeth the souls in the Egyptian philosophy, and took for her companion the knowledge or spirit that proceedeth from the spirit Pharaoh, and brought her into the religious system of David, until she had made an end of building (within herself) her own system,

and the religion that is the house of the Spirit of the Lord, and the knowledge that protecteth the doctrine Jerusalem round about.

- 1 Kings, 8. 1. Then Solomon assembled (by his instructions) the souls of the elders of Israel, in the same spirit, unto the knowledge of king Solomon in the religion Jerusalem, that they might bring up the doctrine of the covenant of the Lord, out of the religious system of David, which is the spirit Zion (I think in an imperfect degree).
10. 2. And she came to the doctrine Jerusalem with a great train of precious knowledges: and when her soul was come to Solomon's system, she communed with him of all the knowledge that was in her own system or mind.
11. 13. Howbeit I will not rend away the knowledge of all the souls governed by thy spirit: but will give one-twelfth part of them to the soul of thy son, for David my servant's sake, and for the church's sake which I have chosen.
12. 27. If these souls go up to do sacrifice in the religious knowledge, that is the house of the Lord in the spirit Jerusalem, then, &c.
28. It is too much for your souls to ascend up to the doctrine Jerusalem: behold the high spirits, O Israel, which brought thy soul up out of the system Egypt.
14. 25. And it came to pass, in the fifth year of king Rehoboam, that the philosophical knowledge of the spirit Shishak, ruler of the

Egyptian notions, came up against the doctrine Jerusalem (in the soul).

1 Kings, 15. 4. Nevertheless, for David's sake, did the Lord, the God of his soul, give her a luminous knowledge in the doctrine Jerusalem, to set up the soul of his son after him, or in his own sentiments, and to establish the religion Jerusalem (in his heart).

2 Kings, 14. 20. And they brought his soul on human knowledges : and she was buried in the covenant Jerusalem with the opinions of her fathers in the religious system of David.

18. 35. That the Lord should deliver the souls that are in the spirit Jerusalem out of my philosophical knowledge ?

19. 21. The soul that hath not been instructed with human notions, and that proceedeth from the doctrine Zion, hath despised thy vain opinion of thyself, and laughed at it to scorn : the soul whose knowledge cometh from the religion Jerusalem hath shaken her head, or her understanding, at thy human philosophy.

21. 4. And his soul, or double science, built impure knowledges in the doctrine that is the house of the Spirit of the Lord, of which the Lord said, in the religion Jerusalem will I put my Spirit, or my will.

23. 1. And the king sent, and they gathered unto his religious knowledge all the souls that had experience, or that were advanced, in the religious spirits Judah and Jerusalem.

13. And the high human knowledges that were before, or in opposition to, the religious

spirit Jerusalem, which were on the right hand of the high human opinion that is spirit of corruption, which the soul Solomon had builded for the abominable spirit Ashtoreth, did the king defile.

2 Kings, 23. 23. This passover was holden to the Lord according to the spirit of the religion Jerusalem.

27. And will cast off this religious system Jerusalem which I have chosen, and the doctrine of which, I have said, my Spirit, or my Word, shall be there.

33. That the knowledge of His soul might not reign in the heart of the church.

24. 14. His human philosophy carried away (from the soul) all the knowledges of the religious doctrine Jerusalem, or carried away all the church, captive in the Babylonian system.

1 Chro. 14. 3. And David's soul took more companions in the spirit Jerusalem, and begat more sons and daughters (in that doctrine).

20. 3. Even so dealt David with all the philosophical systems of the souls-children of the spirit Ammon: and David and all the people returned to the doctrine Jerusalem.

21. 15. And God sent into their souls the spirit of an angel to destroy the terrestrial covenant Jerusalem in them.

23. 25. For David said, the Lord God of Israel hath given rest unto His people, that their souls may dwell in the religion Jerusalem for ever.

2 Chro. 1. 4. For he had made (within his soul) an abode

for the covenant of God in the spirit Jerusalem.

2 Chro. 6. 6. But I have chosen the doctrine Jerusalem that my Spirit might be there; and have chosen the soul David to be over the knowledge of my people the souls in the spirit Israel.

9. 1. She came to prove the wisdom of Solomon with hard questions in the doctrine Jerusalem.

30. And the knowledge of Solomon's soul reigned in the spirit Jerusalem over all the church forty philosophical years.

30. 26. So there was great joy in the church.

33. 13. And brought his soul again to the religion Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.

34. 3. He began to purge the souls in the spirit Judah and in the doctrine Jerusalem from all human opinions.

36. 14. And polluted the church of the Lord which He had hallowed in the doctrine Jerusalem.

19. And they destroyed by their errors the religion inhabited by the Spirit of the Lord, and brake down the knowledges which protected the spirit of the church, and overturned the religious system of all the souls that were palaces and goodly vessels of the doctrine Jerusalem.

Ezra, 1. 2. Thus saith the spirit Cyrus which governeth the spirits in the Persian philosophy, the Lord God of heaven hath given me all the knowledges that are ruled by the opinion of one's self; and He hath charged me to build Him (for the dwelling of His Spi-

rit) a religious system in the spirit Jerusalem, which is in the degree Judah.

- Ezra, 1. 3. Who is there among you of all the souls that obey Him? The Spirit of her God be with her, and let her raise herself to the doctrine Jerusalem, and build (within herself) an habitation for the Spirit of the Lord God of the church Israel, (He is the God) which is in the spirit Jerusalem.
7. Also Cyrus the king brought forth the precious knowledge of the religion which is the house of the Lord, which Nebuchadnezzar had brought forth out of the doctrine Jerusalem, and had put them in the philosophical, or in the false system, consecrated to the spirits which he worshipped.
2. 1. Whose souls the spirit Nebuchadnezzar the king of the system Babylon had carried away captive unto the Babylonish captivity, and who came again unto the religious doctrines Jerusalem and Judah, every one unto his own system.
3. 1. The souls children of the knowledge of Israel gathered themselves in one faith in the religion Jerusalem.
4. 12. Be it known unto the king that the souls in the religious degree Jews, which came up from thy knowledge to ours, are come unto the doctrine Jerusalem building the rebellious and the bad system, and have set up the knowledges that are the defence thereof, and joined or united the religious opinions that are the foundations.
4. 24. Then ceased (in the souls of the church) the work of the religious system which is the

spirit of God, which is in the spirit Jerusalem, or according to the covenant Jerusalem.

- Ezra.** 7. 12. Then came the same Sheshbazzar, and laid the doctrine which is the foundation of the religious knowledge that is consecrated to God, and which is in the spirit of the covenant Jerusalem.
7. 13. And to carry the precious knowledges which the king and his counsellors have freely offered unto the Spirit the God or ruler of the church Israel, whose habitation is in the religion Jerusalem.
27. Blessed be the Lord God of our fathers, which hath put in the king's heart to beautify the religious knowledge which is consecrated to the Lord in the spirit Jerusalem.
8. 22. And our souls came to the doctrine Jerusalem, and abode there during three luminous instructions.
9. 9. To give our souls a new reviving knowledge to set up the religious system of the Supreme Spirit our God, and to repair or amend the human opinions that are the desolations thereof, and to give us a protecting knowledge in the spirits Judah and Jerusalem.
10. 7. And they made a proclamation unto all the souls in the degrees Judah and Jerusalem that had been in the captivity of wrong notions, that they should gather themselves in the same faith unto the doctrine Jerusalem.
- Nebe.** 2. 17. Ye see the distress that our souls are in, how the religion Jerusalem lieth waste (in them)

and the knowledges by which one entereth into it are destroyed by human errors ; come, and let us build up the knowledge which will protect the system Jerusalem, that the state of our souls, or that our religious opinions, be no more a reproach to us.

- Nehe.** 4. 8. And conspired all of them of one accord to come and fight with their human knowledges against the doctrine Jerusalem, and to hinder it (in the soul).
11. 2. And the people blessed all the souls that willingly offered themselves to dwell in the covenant Jerusalem.
13. 20. So the souls that dealt in all kinds of inferior knowledges lodged without the spirit Jerusalem once or twice.
- Psalm** 2. 6. Yet hath my Spirit or my Word set the soul whom I have chosen to guide my people, upon my holy and high knowledge the religion Zion.
9. 11. Sing praises unto the Lord whose Spirit dwelleth in the doctrine Zion, or in Christ, or in the souls that are consecrated unto unto Him.
14. 7. O that the truth that is to save from error Israel, or the souls of the church in the degree Israel, were come out of the religious spirit Zion, or out of our appointed and anointed Redeemer!
20. 2. The Lord send thy soul help from the sanctuary, or from the knowledge that is the sancutuary of His word, and strengthen her out of the doctrine Zion!

- Psalm 48.** 1. Great is the Lord, and greatly to be praised in the soul that is the city of our God, and the elevated dwelling of His holiness.
2. Beautiful for her degree in the truth, the joy of the whole soul is the high doctrine Zion.
11. Let the church rejoice, let the pupils of the knowledge Judah be glad, because of thy judgements: or let the high religious spirit Zion rejoice (within our souls), let the spirits that proceed from the spirit Judah be glad (within us) because of thy judgements, or of thy merciful decrees.
50. 2. Out of the religion Zion, the perfection of beauty (for the soul), the wisdom of God hath shined.
51. 18. Do good in thy good pleasure unto thy church in the religious system Zion: build thou (in our souls) the protecting knowledges of the doctrine Jerusalem.
65. 1. Praise waiteth for thee, O God, in thy church, or in the souls that follow the doctrine Zion, or Christ.
69. 35. For the word of God will save His church (from sin and its consequences), and will build (in their souls) the religious knowledges of the spirit Judah, that they may dwell there, and have it in possession.
74. 2. Remember thy congregation, which thou hast purchased of old (with thy word); the rod of thine inheritance, which thou hast redeemed: this high doctrine Zion, wherein thy Spirit hath dwelt.
76. 1. In the spirit Judah is God known: His

name is great in the soul of His church Israel.

- Psalm 76. 2.** In the spirit Salem, or of peace, also is the knowledge that is the tabernacle of His Spirit, and the dwelling-place of His word in the religion Zion, or in the souls that are His church.
- 78. 68.** But chose the knowledge of the spirit Judah, the high religious system Zion which He loved.
- 79. 1.** O God, the opinions of the heathens are come into the souls that are the inheritance of thy Spirit; the religious system or spirit that is thy holy temple have they defiled: they have laid the doctrine Jerusalem (in the soul) on heaps of errors.
- 84. 7.** Every one of the souls in the religion Zion appeareth, or presenteth herself, before the Spirit or the word of God.
- 87. 2.** The Lord loveth the truths through which the soul entereth into the religious spirit Zion, or into Christ's doctrine, more than all the knowledges in which the church in the degree Jacob dwelleth.
- 5.** And of the doctrine Zion, or of the religion of the church, it shall be said, this and that soul received her life in its spirit, and the word of the Highest Himself shall establish her.
- 97. 8.** The soul faithful in the religion Zion heard, and was glad: and the souls that proceeded from the spirit Judah, rejoiced, because of thy comforting judgements, O Lord.
- 99. 2.** The Spirit of the Lord is great in the religious

system Zion, or in the souls that are His church.

Psalms 102. 13. Thou shalt arise, and have mercy upon thy church: for the time to favour her, yea, the set time is come.

15. When the word of the Lord shall build up (in our souls) the religious doctrine Zion, He shall appear (in them) in His glory.

21. To declare the will of the Lord in the doctrine Zion, and His praise in the covenant Jerusalem.

110. 2. The Lord shall send the knowledge that will strengthen thy soul, out of the spirit Zion, or out of the spirit Christ: rule thou in the midst of the errors and sins that are the enemies of thy soul.

122. 3. The religion Jerusalem is builded as a system that is compact together, or thoroughly and consistently connected.

6. Pray for the peace of the church: they shall prosper that love thee, or that love thy religion.

125. 1. The knowledge of the souls that trust in the Lord, shall be as the high religion Zion, which cannot be removed (from the mind), but abideth therein for ever.

126. 1. When the Lord turned again the opinion in which His church was captive; we were like them that dream.

128. 5. The Lord shall bless thy soul out of the spirit Zion, or out of Christ's doctrine: and thy soul shall see (in herself) the good of the doctrine Jerusalem, all the days of her life.

129. 5. Let all souls be confounded and converted that hate the doctrine Zion.

Psalm 132. 13. For the Lord hath chosen the religion Zion :
He hath desired it for the habitation of His
word.

14. This is the rest of my Spirit for ever : here
shall my will dwell ; for I have desired it.

134. 3. The holy word that made the spiritual and
the human knowledge, inform thy soul in
the truth out of the religious spirit Zion,
or out of the light of the world.

135. 21. Blessed be the Lord out of the soul that is
in the religious knowledge Zion, whose
Spirit dwelleth in the doctrine Jerusalem,
or in the souls that follow the religion or
covenant Jerusalem.

137. 1. By the delusive knowledges of the philosophy
Babylon, there our souls sat down mourn-
ing : yea, they wept, when they remem-
bered the religion Zion, (their former
delights).

3. Sing our minds of the hymns of the religious
spirit Zion, or of the church of the Great
God.

4. How shall our souls sing the Lord's song, or
His praise, in a strange human system !

5. If my soul forget thee, O religion Jerusalem !

6. If my soul prefer not the covenant Jerusalem
above the knowledge that is her chief-joy ;

7. Remember, O Lord, the souls children of the
spirit Edom in the trying day or instruction
of thy church ; who said, raze her religion,
raze it, even to the knowledge that is the
foundation thereof.

146. 10. The will of the Lord shall reign for ever in
thee, even thy God, O chosen church, unto

and ~~congregation~~ ~~generations~~. Praise ye the
~~Lord's~~ ~~word~~.

~~Verse 15~~ ~~1~~ The word of the Lord shall ~~be~~ ~~in~~ ~~the~~ spirit
of the church, or the religious spirit Jeru-
salem in the soul: For gathereth in the
same doctrine the witnesses of Israel.

~~16~~ ~~2~~ Praise the Lord's will. O soul that is in the
spirit Jerusalem: praise thy God, O soul
that is in the doctrine Lord.

~~17~~ ~~3~~ Let the church have witness in the goodness
of Him that made her: let the souls
children of the religious spirit Zion be
witness in the mercy of their king.

~~Verse 18~~ ~~4~~ The ~~word~~ ~~of~~ ~~the~~ ~~Lord~~ ~~is~~ ~~in~~ ~~the~~ ~~church~~ ~~Israel~~
and ~~is~~ ~~in~~ ~~the~~ ~~doctrine~~ ~~of~~ ~~the~~ ~~church~~ ~~Israel~~
in the spirit Jerusalem.

~~Verse 19~~ ~~5~~ The knowledge is beautiful. O my love,
as the spirit ~~Jerusalem~~ ~~cometh~~ ~~as~~ ~~the~~ ~~religion~~
~~Jerusalem~~.

~~Verse 20~~ ~~6~~ And the souls that have received their life or
knowledge from the doctrine Zion are left
~~in~~ ~~the~~ ~~truth~~ ~~by~~ ~~the~~ ~~truth~~).

~~21~~ The religious spirit Zion, or the church, shall
be ~~in~~ ~~the~~ ~~doctrine~~ ~~of~~ ~~the~~ ~~church~~ ~~Israel~~ with the spirit of
~~righteousness~~ and the souls of her converts
with the spirit of righteousness.

~~22~~ ~~7~~ For out of the spirit Zion shall go forth the
~~law~~ and the word of the Lord from Christ,
or from the doctrine Jerusalem.

~~23~~ ~~8~~ For ~~in~~ ~~the~~ ~~Lord~~ ~~the~~ ~~Lord~~ ~~of~~ ~~spiritual~~
~~law~~ ~~shall~~ ~~take~~ ~~away~~ ~~from~~ ~~the~~ ~~soul~~ ~~in~~ ~~the~~
~~degree~~ ~~of~~ ~~religion~~ ~~Jerusalem~~, and in the
spirit Jewish, the whole of the knowledge
that supporteth her and refresheth her.

- Isaiah,**
- 3. 8. For the covenant Jerusalem is ruined (in the souls); the spirit Judah is fallen : because their words and their doings are against the commandments of the Lord, to provoke the spirits or decrees of His wisdom.
 - 4. 3. And it shall to come pass that the soul that is left in the religious spirit Zion, and the soul that remaineth in the doctrine Jerusalem, shall be called holy, even every soul that is written among the living in the spirit Jerusalem.
 - 4. When the Lord's instructions shall have washed away the errors of the souls daughters of the doctrine Zion, and shall have purged the human knowledge of the souls that follow the philosophical covenant Jerusalem, from the midst thereof, by the spirit of judgement, and by the spirit of burning, or by the purifying word of God.
 - 7. 1. The philosophy of Rezin and of Pekah went up toward the doctrine Jerusalem ; to war against it (in the soul), but could not prevail against it.
 - 8. 14. And for a snare to the souls that inhabit the doctrine of the terrestrial Jerusalem, or of the human covenant.
 - 10. 11. Shall I not, as I have done unto the followers of the philosophy Samaria, and unto her idols, so do to the church and her idols !
 - 12. Wherefore it shall come to pass, that when the Spirit of the Lord hath performed His whole work upon the souls that are in the high spirit Zion, and in the covenant Jerusalem.

- Isaiah, 14. 32.** That the word of the Lord hath founded the religion Zion; and the souls of His people that are poor in the spirit of the world shall trust in her.
- 27. 13.** And their souls shall worship the Lord in the holy and high spirit Jerusalem.
- 28. 16.** Behold, I lay in mine Elect, or in the soul that is in the spirit Zion, for a foundation, a truth, a tried truth, a precious and connecting truth, a sure foundation: the soul that believeth shall not make haste.
- 29. 8.** So shall the multitude of all souls be, that fight with human opinions against the high doctrine of the church.
- 30. 19.** For the blessed souls that wait for the Lord shall dwell in the doctrine Zion in the spirit Jerusalem.
- 31. 4.** So shall the word of the Lord of virtues come down (into the soul) to fight for the religion Zion, and for the high knowledge thereof.
- 5.** So will the Spirit of the Lord of the celestial hosts defend the doctrine Jerusalem (in the soul), or defend His church: defending also He will deliver her; and passing over He will preserve her.
- 33. 5.** The Spirit of the Lord is exalted; for He dwelleth on the high knowledge: He hath filled the religion Zion, or the soul that is His church, or the Redeemer, with judgment and righteousness.
- 20.** Look upon the doctrine Zion, the system of our solemnities: thine eyes shall see the spirit Jerusalem a quiet habitation (for the

soul), a consecrated religion that shall not be taken down.

Isaiah, 34. 8. And the year of recompences for the controversy of the souls in the doctrine Zion.

35. 10. And the souls ransomed of the Lord shall return and come to the religion Zion, with hymns, and everlasting joy upon their heads : they shall obtain joy and gladness ; and sorrow and sighing shall flee away (from them).

40. 2. Speak ye comfortably to the church, or to the soul that is in the spirit of the covenant Jerusalem, and cry unto her that her warfare, or her inward controversy, is accomplished, that her iniquity is pardoned.

9. O doctrine Zion, that bringest good tidings (to the soul), get thee up into the high knowledge ; O spirit Jerusalem, that bringest good information (to the soul), lift up thy voice (in her) with strength ; lift it up, be not afraid : say unto the souls that are in the degree Judah, behold the word of your God.

44. 28. That saith of the soul Cyrus, she is the shepherd of my choice, and shall perform all the pleasure or will of my Spirit : even saying to the soul that is in the doctrine Jerusalem, thy knowledge shall be built : and to the soul that is the temple of the Supreme Spirit, the Spirit God, the foundation of thy religion shall be laid.

46. 13. And my wisdom shall place the knowledge that saveth (from error), in the religious

spirit Zion, or in my Anointed, for the soul of Israel my glory.

Isaiah, 49. 14. But my church said, the Spirit of the Lord hath forsaken my soul, and my Lord hath forgotten me.

51. 3. For the word of the Lord shall comfort the soul that is in the religion Zion: He will comfort all her waste knowledges, and He will make her wild or barren philosophy like the spirit Eden, and her unenlightened system like the spirit or knowledge that is the garden of the Lord.

51. 11. Therefore the souls redeemed of the Lord shall return, and come with singing (in their hearts) unto the religious doctrine Zion.

17. Awake, awake, stand up, O soul that art in the covenant Jerusalem.

52. 1. Awake, awake, put on the faith that is thy strength, O soul in the religious spirit Zion: put on thy beautiful knowledges of righteousness, O soul in the spirit Jerusalem, the holy doctrine, for henceforth there shall no more come into thy mind the opinions of the uncircumcised and unclean souls.

2. Shake thy mind from human notions: arise, and rest, O religious spirit Jerusalem, loose thyself from the worldly opinions that are thy fetters, O captive daughter of the doctrine Zion.

7. That saith unto the soul faithful in the spirit Zion, the Spirit of thy God reigneth (in thee).

Isaiah, 52. 9. Break forth into joy, sing in the same spirit, ye waste or desolate souls that are in the religious system Jerusalem: for the word of the Lord hath comforted the souls whom He hath chosen to be His people: He hath redeemed (from the spirit of the world) the souls that are His church.

59. 20. And the Light of the Redeemer shall come unto the souls that follow the doctrine Zion, and unto those that turn from transgression in the spirit Jacob.

60. 14. They shall call thy soul, or thy double knowledge, the abode of the Spirit of the Lord, the chosen religion, or the true church, of the Holy One of Israel.

61. 3. To appoint unto the souls that mourn in the religious spirit Zion.

62. 1. For the sake of the souls faithful in the spirit Zion, I will not hold my peace; and for the sake of the religious doctrine Jerusalem my Spirit shall not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, or as a shining light or instruction.

7. And give Him no rest, till His word establish, and till He make the doctrine Jerusalem a praise in the heart.

11. Say ye to the church, behold, the spirit of truth that is thy salvation cometh; behold, his reward is with him, and his work before him.

64. 10. The souls that were the holy cities of thy will are in the state of wilderness: the

because Zion is (in them) a wild system :
the religion Jerusalem a desolation (to
them).

Jerem. 31. 13. I cause the doctrine Jerusalem a rejoicing
in the soul, and the knowledge of her
inhabitants a joy.

14. And my Spirit will rejoice in the religion Je-
rusalem, and joy in the souls of my people.

31. 15. For as soon as the doctrine Zion travailed (in
the soul), she brought forth the religious
souls that are her children.

16. Repent ye with the religion Jerusalem, and
be glad with her all ye souls that love her,
and long for her with repentance.

17. As one whom his mother comforteth, so will
I comfort you (with my word): and your
souls shall be comforted in the knowledges
of the spiritual covenant Jerusalem.

Jerem. 31. 14. Turn, O backsliding children, saith the Lord:
for my Spirit is united or married unto
your souls: and I will take you one of a
city, and two of a family: and my com-
mandments shall bring your souls to the
religious spirit Zion.

17. At that time, or degree of regeneration, they
shall call the religion Jerusalem the throne
of the Spirit of the Lord: and all souls
shall be gathered unto it, to the law of the
Lord, to the doctrine Jerusalem: neither
shall they walk any more after the imagi-
nation of their evil heart.

4. 14. O soul that followeth the philosophical cove-
nant Jerusalem, wash thine heart from the
spirit of wickedness, that thou mayest be

saved ! How long shall thy vain thoughts lodge within thee ?

- Jere.** 5. 1. Run ye to and fro through the knowledges, or through the different degrees of the spirit Jerusalem, or of the church, and see now, and know, and seek in the broad or enlarged knowledges thereof, if ye can find a soul-man, if there be any soul that executeth judgement, that seeketh the truth : and I will pardon her.
6. 1. O ye souls children of the spirit Benjamin, gather or recollect yourselves to flee out of the false opinions of the terrestrial covenant Jerusalem.
8. Be thou instructed, O soul that adhereth to the human covenant Jerusalem, or to the doctrine of works, lest my soul depart from thee, lest I make thy knowledge desolate, a philosophy not inhabited (by my word).
8. 19. Is not the Spirit of the Lord in the church that is consecrated to Him ? Is not her lawgiver in her ?
9. 11. And I will make the knowledge of the soul in the covenant Jerusalem heaps (of errors) and a den of evil spirits : and I will make the souls inhabited by the spirit Judah, desolate without knowledge.
19. For a voice of wailing is heard out of the souls that are in the doctrine Zion, how are our knowledges spoiled ! Our system is in great confusion, because we have forsaken the truth, wherein we dwelt.
13. 9. After this manner will I mar the pride of the spirit Judah, and the great pride of the

philosophical church, or of the church of works.

- Jere.** 13. 27. Woe unto thee, O church! that trustest in works, will thy knowledge, or thy system, not be made clean (of error)? When shall it once be?
14. 19. Hast thou utterly rejected the religious spirit Judah? Hath thy soul loathed the system of thy church? Why hast thou smitten our souls, and there is no powerful instruction to heal them?
17. 27. But if your souls will not hearken unto my words, to hallow or reverence the commandment of resting in me, then will I kindle a destructive opinion in the prophets of the church, or in the knowledges by which your souls enter into the spirit Jerusalem, and it shall devour her magnificent knowledges, and it shall not be quenched.
30. 17. For I will restore truth unto thy soul, and I will heal her of her errors, saith the Lord; because they called thy religion an outcast, saying, this is the system Zion, whom no soul-man seeketh after.
31. 12. Therefore their souls shall come and praise the Lord in the high spirit of the doctrine Zion, and shall flow with one accord to the goodness of the Lord, for all kinds of useful knowledges.
33. 16. In those instructions shall the spirit Judah be saved, and the church shall dwell safely.
44. 2. Your souls have seen all the evils that I have brought upon the human covenant Jeru-

salem, and upon all the philosophical systems of the spirit Judah; and, behold, this day they are a desolation (to the soul), and no well-informed spirit dwelleth therein.

Jere. 44. 13. For I will punish the souls that dwell in the philosophy of the spirit Egypt, as I have punished those that inhabit the terrestrial covenant Jerusalem, by the destructive opinion, by the scarcity of good instructions, and by the deadly error.

50. 5. Their souls shall ask, or shall inquire for, the knowledge that is the way to the religion Zion, with their minds thitherwards, saying, come and let us join ourselves to the will of the Lord in a perpetual contract that shall not be forgotten.

51. 10. The instructions of the Lord have brought forth (into our souls) the knowledge or the faith that is their righteousness: come, and let us declare in the religious spirit Zion, the work of the Lord, the God of our souls.

50. Ye souls that have escaped the word of destruction, go away from the philosophy Babylon; stand not still in her: remember the commandments of the Lord afar off, and let the doctrine Jerusalem come into your mind.

Lam. 1. 4. The souls whose knowledges are the ways of the doctrine Zion, or the teachers of the church, mourn, because none come to the solemn feasts: all the souls through whose instructions one entereth into it are desolate: her ministers sigh, her pure and innocent

followers are afflicted, and she is in bitterness.

- Lam.** 1. 6. And from the soul that liveth from the religion Zion, all her beautiful knowledge is departed.
7. The church remembered in the human notions that oppressed her and caused her miseries, the pleasant knowledges that she had in the instructions of old, when her faithful fell into the opinions of pride, and none did help her (with consolations).
8. The church hath grievously sinned : therefore she is removed (from her luminous religion).
17. The church spreadeth forth her supplications, and there is no instruction, or no friend, to comfort her (with the truth).
- 2 6. The Lord hath caused the solemn prayers and the commandments of resting and trusting in Him to be forgotten in the souls of the church.
15. All that pass by rejoice at thy degradation : they hiss and wag their head at the knowledge that cometh from the covenant Jerusalem, saying, is this the religious system that men call the perfection of beauty, the joy of the whole mind ?
4. 2. The precious sons of the doctrine Zion, whose knowledge is comparable to fine gold, how are their souls esteemed as inferior vessels !
11. And hath kindled a destructive opinion in the souls that are His church, and it has devoured the knowledge that is the foundation of her religious system.

Lam. 4. 22. The correction of thine iniquity is accomplished, O church! He will no more carry thy soul away unto captivity (in sin).

5. 18. Because of the desolation of the high knowledge of the church, the spirits foxes walk upon it.

Ezekiel, 8. 3. And the spirit lifted up the knowledge of my soul between the human philosophy and the spiritual knowledge, and brought her in the visions of God to the religion Jerusalem.

14. 21. How much more when I send my four sore judgements, or painful instructions, upon the covenant Jerusalem, to cut off from it the soul-man and the mind-beast.

16. 2. Son of man, cause the soul that is in the philosophical covenant Jerusalem to know her abominations.

3. And say, thus saith the Lord God unto the soul that followeth the doctrine of works: thy birth and thy nativity is of the philosophy of the spirit Canaan. Thy father was an Amorite spirit, and thy mother an Hittite.

17. 12. Behold, the opinions of the king of the system Babylon are come to the church, or to the souls in the philosophical system Jerusalem, and he hath taken the lawgiver thereof, and the judges thereof, and led their souls with his notions to the philosophy Babylon.

23. 4. Thus were their names: the philosophy Samaria is Aholah, and the covenant Jerusa-

religion Jerusalem, or in the doctrine of faith, shall be the knowledge that is deliverance (for the soul).

Joel, 3. 16. The Spirit of the Lord also shall give strong instructions out of the religious spirit Zion, and utter His word from the Jerusalem of faith, or from the spirit of Christ.

17. So shall your souls know that my Spirit is the Lord their God, dwelling in the religion Zion, or in the Zion of faith, my holy and high knowledge: then shall the doctrine Jerusalem be holy (in your souls); and there shall no strange opinions pass through them any more.

20. But the religious knowledge Judah shall dwell for ever (in the soul), and the religion Jerusalem from generation to generation, or from one spirit to another.

21. For my law shall cleanse the blood, or the human knowledge or belief, of their souls that I have not cleansed; for the Spirit of the Lord dwelleth in the religion Zion, or dwelleth in His (cleansed) Church.

Amos, 6. 1. Woe to the souls that are at ease in the spirit Zion, or in the Zion of works, and trust in the high human knowledge of the philosophy Samaria!

Obad. 17. But in the high religion Zion, or in the Zion of faith, shall be deliverance; and there shall be holiness: and the souls inhabited by the spirit, or by the religious system, of Jacob, shall possess their knowledges, or the knowledges that are their allotted portion.

Obad.

21. And Saviours shall come up in the religious spirit Zion, or in the spirit of Christ, to judge, or to give judgement to, the philosophical spirit Esau, and the will of the Lord shall reign (in the souls): or, and the souls that are kingdoms of the world shall be the Lord's.

Micah,

1. 12. But error came down from the Lord, or by the Lord's will, unto the knowledge by which, or unto the teacher by whom, the soul entereth into the covenant Jerusalem.

13. Her self-opinion is the beginning of the sin to the soul daughter of the doctrine Zion: for the transgressions of the Church were found in thy system.

3. 10. Their souls build up (in themselves and in others) the doctrine Zion with strong human knowledge, and the religion Jerusalem with iniquitous opinions.

4. 7. And the commandments of the Lord shall reign over their souls in the high doctrine Zion, from henceforth even for ever.

8. And thou, O soul, who art the refuge of the flock, whose spiritual doctrine is the strong hold of the Church, unto thee shall it come, even the first dominion: the spirit of the kingdom shall come to the soul that hath received her life from the Jerusalem, or religion, of faith.

Zeph.

3. 16. In that luminous instruction it shall be said to the soul that will be in the doctrine Jerusalem, Fear thou not; and to the soul that will be in the religious spirit Zion. Let not the knowledges thou workest with be slack.

- Zech.** 1. 14. I am jealous for the souls that follow the covenant Jerusalem and the religion Zion, with a great jealousy.
16. Therefore, thus saith the Lord, my Spirit is returned to the soul of the Church with mercies.
17. And the instructions of the Lord shall yet comfort the soul that adhereth to the doctrine Zion, and shall yet choose the religion Jerusalem, or the souls that follow the spiritual Jerusalem.
19. These are the spirits whose errors have scattered the souls of Judah, Israel, and Jerusalem; or of the Church in different degrees of perfection.
2. 4. The doctrine Jerusalem shall be inhabited as unlimited systems, for the multitude of souls-men and of inferior souls that will dwell in it.
7. Deliver thyself, O Church, that dwellest with the philosophy of the spirit Babylon.
10. Sing and rejoice, O soul-daughter of the religion Zion; for, lo, I come, and my Spirit shall dwell in the midst of thee.
7. 7. When the doctrine Jerusalem was inhabited (by the souls that are my Church) and prospered (in them); or when the Church was inhabited (by the knowledge of the truth), and prospered.
8. 3. My word is returned to the soul that is in the knowledge Zion, or in the knowledge of God, and will dwell in the souls that follow the covenant, or the doctrine, of faith: and the religious spirit Jerusalem

shall be called a spirit of truth, and the high knowledge of the Lord of hosts the Holy knowledge.

- Zech.** 8. 8. And my word shall bring their souls, and they shall dwell in the knowledge of the spiritual doctrine : and their souls shall be my people, and my Spirit shall be their God, or their divine Ruler, in truth and in righteousness.
22. Yea, many souls and strong ones in the human philosophy shall come to seek the law of the Lord of virtues in the religion Jerusalem, and to pray in the presence of the Lord.
9. 9. Rejoice greatly, O Church whose life proceedeth from the doctrine Zion : shout, O Church whose faith cometh from the spiritual religion : behold, the spirit or the word of thy Redeemer cometh unto thee : He is just, and having the knowledge of the true religion that can save thee (from error and from its consequences), lowly, and showing himself as a poor, or as an ignorant, in the spirit of the world, most poor.
12. 2. Behold, I will make the doctrine Jerusalem an instruction of trembling, or of fear of God, unto all the souls round about, or in degrees of knowledge approaching to it, when they shall be in the siege, or arguing, both against the religious spirit Judah, and against the religion of faith.
3. And in that instruction will I make the doctrine Jerusalem a burdensome truth for all

souls: the previous knowledge of all souls that burden themselves with it shall be cut in pieces: though all the human knowledge be gathered against it.

- Zech. 12. 8.** In that luminous knowledge shall the Spirit of the Lord defend the religion Jerusalem (in the souls), or defend His Church: and the soul that is feeble among them shall be as the spirit David: and the soul inhabited by the spirit David shall be as God, as the Spirit of the Lord before them, or shall be the image of God, image of the Spirit of the Lord.
9. And it shall come to pass in that instruction, that I will seek to destroy the mistaken knowledge of all the souls that come against the doctrine Jerusalem, or the doctrine of faith.
10. And I will pour upon the souls that are the house of the spirit David, and upon the souls that dwell in the religion Jerusalem, the spirit of grace and of supplications: and they shall turn their mind unto my doctrine which they have wounded (within themselves with their errors), and they shall feel repentance for it.
11. In that day there shall be a great affliction and contrition in the Church that trusteth in the works of the law.
14. 8. In that luminous knowledge instructions of the true life shall go out of the spiritual doctrine, or from the soul that will be in the religious system Jerusalem.
12. And this shall be the mental plague where-

with the Law will smite all the souls that have taught or argued against the doctrine Jerusalem, or against the spiritual belief of the church.

Leviticus 17 17. Every vessel, or soul, in the religion Jerusalem, and in the religious system Judah, shall be hallowed unto the Lord of spiritual things: and all they that sacrifice shall come and utter of their knowledges, and smite them: and in that day there shall be no more the Canaanite opinion or philosophy in the soul, that is the house of the Spirit of the Lord of virtues.

Malachi 1 4. There shall the offering of the church Judah, and of the church in the degree Jerusalem be presented unto the Lord, as in the days of old, and as in former years.

Mark 2 1. There came wise souls from the Eastern knowledge, or from the rising philosophy, to the doctrine Jerusalem.

3. The mind of Herod was troubled, and all the minds in the covenant Jerusalem with his.

3. 5. Then went out to his doctrine all the souls that followed the covenant Jerusalem, and all those that were in the religious spirit Judah, and all those that were in the knowledge round about the spirit Jordan.

5. 35. Nor by the philosophical knowledge; for it is the footstool of his Spirit: neither by the heavenly doctrine Jerusalem; for it is the dwelling of the Supreme Spirit, who is the Great King (of spirits and souls).

20. 18. Behold, our minds go up to the covenant

Jerusalem ; and the soul of the Son of Man shall be betrayed unto the human knowledge of the Chief Priests and of the Scribes, and they shall condemn her to be destroyed by error (in disuniting and parting in her the spiritual and the human knowledge).

Matt. 21. 10. And when his soul was come into, or appeared in, the system Jerusalem, all the souls that followed it were moved, saying, who is this spirit ?

23. 37. O mistaken church, church that art in the bondage of the law of works, whose wrong opinions kill the soul or the double knowledge of the prophets, and hurt the souls which are sent to instruct thee, how often would I have gathered the children of thy human doctrine in one righteous spirit, even as a hen gathereth her chickens under her wings, and ye would not !

Mark, 10. 32. And their souls were in the instruction that is the way to the religion Jerusalem, and Jesus led them ; and they were amazed ; and as they followed his precepts they were afraid.

11. 11. And Jesus's soul entered into the covenant Jerusalem, and into the spirit of the temple, or of the consecrated system.

Luke, 2. 38. And spake of his doctrine to all them whose souls looked for redemption in the religion Jerusalem.

45. And when they found him not in their own notions, they turned back again to the doctrine Jerusalem, seeking his mind.

- Luke,** 9. 51. When the time was come that his soul should be received up, he stedfastly set his mind to go to the covenant Jerusalem.
53. And they did not receive his instructions, because his mind was as though he would go to the religion Jerusalem.
13. 33. It cannot be that the soul of a prophet perish out of the religion Jerusalem, or out of the spirit of the church.
21. 20. And when you shall see (in your souls) the covenant Jerusalem compassed with armies (of erroneous opinions), then know that the desolation thereof is nigh.
24. And the doctrine Jerusalem shall be trodden down (in the soul) by the false notions of the Gentiles, until the times, or the abiding, of the opinions of the Gentiles be fulfilled (in her).
24. 49. But let your souls tarry in the religion Jerusalem, until they be endued with power from on high.
52. And their souls worshipped him, or his holy doctrine, and returned to the religious spirit Jerusalem with great joy (in the Lord).
- John,** 2. 23. Now, when his mind was in the system Jerusalem, at the passover, in the feast-day, many souls believed in his doctrine when they saw the miracles which his instructions did (in the minds).
4. 20. The souls-fathers of ours, or who taught ours a new life, worshipped in this high knowledge, and ye say that in the doctrine Jerusalem is the spirit wherein, or where-with, souls ought to worship.

John, 4. 21. The hour, or instruction, cometh, when your souls shall neither in this high knowledge, nor yet in the spirit of the covenant Jerusalem, worship the Spirit, Father of all Spirits.

7. 25. Then said some of them whose souls followed the terrestrial system Jerusalem, is not this he whose soul, or double knowledge, they seek to destroy, or to separate ?

11. 55. And many souls went out from their degrees in the human philosophy up to the doctrine Jerusalem before the passover (from error to truth, or from one opinion to a better one), to purify themselves.

12. 12. On the next instruction, many souls that were come to the religious feast, when they heard that the soul of Jesus was coming to the religion Jerusalem.

Acts, 1. 4. And his soul being assembled with theirs in the same spirit, commanded them that they should not depart from the religion Jerusalem, but wait for the promise of the Father.

8. And your words shall be witnesses unto my doctrine, both in the souls that are in the covenant Jerusalem and in the system Judea, and in the philosophy Samaria, and in the remotest degrees of the human philosophy.

8. 1. And at that time there was a great persecution against the faithful souls which were in the religion Jerusalem, and they were all scattered abroad throughout the notions

of Judea and Samaria, except the souls-Apostles.

Acts, 21. 11. So shall the opinions of the Jews who adhere to the system of human works, bind the soul that owneth this girdle, or this compassing knowledge, and shall deliver her into the notions of the Gentiles.

13. But also to lose the double knowledge of my soul in the covenant Jerusalem, if it be the will of the Lord Jesus.

23. 11. For as thou hast testified of my doctrine to the church of works, so must thy soul bear witness also to the church that is in the religious system Rome.

Rom. 15. 25. But now is my spirit going unto the religion Jerusalem, to minister (the word of God) unto the Saints.

Gal. 4. 25. For this spirit or doctrine Agar is the high knowledge Sinai in the philosophical system Arabia, and answereth to the human doctrine Jerusalem which now is (in the souls), and is in bondage with the souls that proceed from it.

26. But the spiritual religion Jerusalem which is above is free from error; which is the teacher that giveth the true or the spiritual life to our souls.

31. So then, Brethren, our spirits are not offsprings of the bond doctrine, or of the doctrine of human works, but of the free religion, or of the religion of faith.

Heb. 11. 10. For his soul looked for a religion which hath solid foundations, whose builder and Maker is the Spirit God.

- Gal.** 11. 16. But now their souls desire a better philosophy, that is, an heavenly : wherefore God is not ashamed to be called their God ; for His Spirit or His word hath prepared for them a well built religious system.
12. 22. But your souls (after having gone through the law of works, and having received better instructions) are come unto the high doctrine of faith, and unto the holy knowledge inhabited by the will of the living God, the heavenly religion Jerusalem, and to the spiritual knowledge of an innumerable company of angels,
23. To the doctrine which is the general assembly and church of the firstborn (in the truth) which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.
24. And to the divinised spirit of Jesus the mediator of the new covenant, and to the powerful doctrine that speaketh better truth (to the soul) than the knowledge or belief of Abel.
- 1 Pet.** 2. 6. Behold, I lay in Christ a chief truth, elect, precious ; and the soul that believeth on him shall not be confounded.
- Rev.** 3. 12. The soul that overcometh (the opinion of oneself or the spirit of the world within herself) will I make a pillar in the religion or in the religious spirit that is the temple of my God, and she shall go no more out : and I will engrave in her the will of my God, and the spirit of the religion that is the city of my God, which is

new religion Jerusalem, which cometh down (into the soul) out of the spirit that is the throne of God, from the Spirit of my God, and my new and perfect spirit.

- Rev. 14. 1. And my soul looked, and, lo, the spirit of a lamb stood in the high religion Zion.
20. 9. Their human knowledges compassed the beloved religion (in the soul), the dwelling of the spirits of the Saints, and the word came down from the Spirit of God out of His throne, and devoured or destroyed their opinions.
21. 2. And I John, my soul saw the holy religion, new Christian doctrine that unites faith and works, coming down from the Spirit of God, out of Christ's spirit, prepared as a bride adorned (with virtues and perfections) for her husband, or for the soul that marries her, or that unites herself with her.
10. And his instructions carried my soul away in the spirit to a great and high knowledge, and showed her that great religious system, the holy Christian religion, descending out of the knowledge of God and faith in Him, or out of Christ, from the Spirit of God.

Of the Heaven, the Heavens, the Sun, Moon, and Stars.

In expressing my opinion respecting the formation or

the composition of the soul, and likewise in some of my interpretations, I hope, Theophila, I have given you sufficient room to apprehend that by the Scriptural heaven and heavens I understand not particular kingdoms, existing any where; nor by the sun, moon, and stars, any celestial bodies of the same nature as those that are visible to us, but that I am inclined to take the heaven for the superior matter or substance that has been gifted by the Creator of all things with spirituality or morality, with the spiritual knowledge, or mind, or power, and which was a part of the spirit which God did form within man. I have represented it as being endowed with the knowledge of God and faith in Him: which seem to me to constitute within a creature, in a variety degrees, the spiritual or the moral system, the system that can make him happy. The heaven, I mean the heaven of heavens, being mentioned in the Holy Writ as the throne of God, I believe that it means the perfect spirit on which rests the Spirit of God; such as the spirit of the man after God's own heart, and Christ's sanctified spirit, in whom dwelleth and speaketh the Most High and Holy Spirit, uttering His word through him, to reconcile the world unto Himself. Taking the heavens to proceed from the heaven, and to partake of its virtues and lights, I consider them as spirits of the heaven, as spiritual knowledges of different degrees, as higher systems than any of those that belong to the wisdom of the world; and by which those who receive them in their heart, and in whom they prevail above the human and philosophical notions, over the opinion of oneself which is the spirit of the earth, may become the spiritual or heavenly creatures, whom I suppose to be called in

some parts of the Sacred History, the heavens that praise God (Ps. 148. 4), the Stars and the Sons of God (Job, 38. 7). The word heavens may mean also fortunate states of the soul, the happy states of angels and immortal beings, according to their degrees of sanctity: the same as the different parts of the Scriptural world represent, in my opinion, the more or less difficult states of mortals, during the process of their regeneration.

(The parts of immensity wherein appear and range our material sun, moon, and stars, are commonly called among us the heavens; but as those skies bear not the word of the Lord, nor declare the glory of God, neither seem to refer to our soul, I cannot look upon them but as instructive figures or emblems of the spiritual heavens that are spoken of in the inspired Writings).

But though I think it would be, in our present condition, more beneficial to us to admit that in speaking of heaven, the Scripture may allude to a part of the soul, to the moral and religious substance or matter which God created in men, perhaps as a counterpoise and a light, at the same time that he set the world or mundane matter and darkness in their heart; in other words, to the spirit or spiritual part which He gave to men, to counteract in them the flesh or the human mind; more beneficial, I say, than to believe that it relates to a celestial abode where we are not, and of which we know nothing, I request most earnestly that you will not infer from it, that I deny that there may be in immensity a place allotted to the regenerate and righteous souls, where they meet and commune together in good instructions, in spiritual love and charity; and where they enjoy the degree of felicity which Divine Justice and Mercy have

decreed and provided for them, according to their previous deeds and perfections.

The firmament of the heaven, I take likewise to be a superior spirit or knowledge which God created within man, as a second day or light, to strengthen or to confirm in him the spirit of the heaven, to expand in him the first light, or to expand the spiritual knowledge, and to divide his higher knowledges from the inferior that have a similarity with them, so that they should not be confounded together (Gen. 1. 6.); and in which it pleases the Almighty to create the virtues or perfect spirits that have for object to enlighten the human mind (16). It has been explained that the sun represents righteousness, and the stars wisdom. I have not heard the signification of the moon; but I have some reasons to believe that she represents the spiritual humanity, or the opinion of oneself enlightened and spiritualized, a luminous system or knowledge far superior to the philosophical or to the worldly; an instructive and consoling virtue, partaking of both the spiritual and the human knowledges and qualities: which, increasing in the heart, gives more and more light to the mind; and, by degrees, shows less and less of the spirit of the earth, in proportion as she advances in the spirit of the heaven, or in the knowledge of God and faith in Him. The Scripture speaking of the wisdom of God, and of the wisdom of the world, I am disposed to believe that there is likewise righteousness according to God, and righteousness according to the world, and that in some places the sun ought to be understood as referring to the spiritual righteousness, and in others to the human. There may be also a distinction to be observed in the

SECOND ARGUMENT. ACCORDING AS I IN IMMENSITY OF
 EXTENT THE FIRMAMENT IS NOT A SPIRIT WAS TO EXAMINE
 WHETHER THERE WAS IN ANY SUBSTANCE OF LIGHT IN THOSE
 BEINGS AND THAT IT WAS NOT IN THEM, IN THE APPLI-
 CATION OF THE LIGHT IS SET FORTH IN A NUMBER OF VERSES.

IN THE ANSWERING WITH WHICH THE OMNIPO-
 TENS CREATES THE MATTER OR SUBSTANCE THAT
 WAS THE FIRST ACT OF THE CREATION, CON-
 TAINING THE SOUL AND WHICH WAS THE BE-
 GINNING OF THE POWER AND IS ALSO THE
 BEGINNING OF THE REGENERATION. GOD CREATED THE
 MATTER OF SPIRITUAL MATTER AND THE PHYSICAL
 OF MATERIAL MATTER: IN THE SPIRIT OF THE HEA-
 VEN AND THE SOUL OF THE EARTH OR OF THE
 WORLD: IN THE SPIRITUAL SYSTEM, AND THE
 MATERIAL SYSTEM: IN THE BELIEF OF THE IM-
 MORTAL BEINGS AND THE OPINION OF MORTALS;
 IN THE SUBSTANCE OF THE HEAVEN THAT IS LIFE,
 AND THE SUBSTANCE OF THE EARTH THAT IS DEATH,
 IN THAT IS THE MATERIAL PART OF THE SOUL.

9. AND GOD CALLED THE SPIRIT FIRMAMENT MORAL.

10. AND GOD SAID LET THERE BE ENLIGHTENING
 KNOWLEDGES IN THE SPIRIT, OR IN THE MORAL
 KNOWLEDGE, THAT IS THE FIRMAMENT OF THE
 SPIRITUAL PART OR THE EXPANSION OF THE
 SPIRITUAL KNOWLEDGE (IN THE CREATURE).

11. AND GOD MADE TWO GREAT LUMINOUS KNOW-
 LEDGES: THE GREATER LIGHT TO RULE THE SPI-
 RITUAL KNOWLEDGE, AND THE LESSER LIGHT TO
 RULE THE HUMAN MIND. HIS WORD MADE THE
 KNOWLEDGES OF WISDOM ALSO.

17. AND GOD SET THEM IN THE SUPERIOR AND MORAL

knowledge that is the expansion or extension of the light, or the firmament of faith in God, to give light upon the human mind.

- Genesis, 2.**
1. Thus the spiritual knowledges or substances, and the human knowledge and substance were finished (within the inward man or the soul), and all the virtues and qualities that adorn them, or that are their powers.
 4. These are the generations of the moral knowledges and of the human philosophy, when they were created, in the enlightening knowledge or science wherein the Word of the Lord God made the spirit or substance of the earth and the spirits or substances of the heaven (in His creature).
 11. 4. Let us build (within our souls) a philosophical system and a strong knowledge, the highest degree thereof may reach unto the moral knowledge.
 14. 19. And He blessed his soul, and said, blessed be the soul Abram of the Word of the Most High God, possessor of the spiritual and of the human knowledge, or of the heavenly and earthly substance.
 15. 12. And when the spirit of righteousness was going down or declining (in the soul Abram), a deep sleep fell upon her, and lo, an horror of great mental darkness fell upon her.
 17. And it came to pass, that, when the knowledge of righteousness decreased, and it was dark (in his soul).
 19. 23. The spirit of righteousness was risen upon

the heart of Lot, when his soul entered into the human knowledge or opinion in the degree Zaar.

Genesis. 19 14. Then the Lord poured (into the soul) upon the ruinous of oneself in the degree of wickedness Sodom, and upon the human spirit Gomorrah, the destructive opinions of which brimstone and fire are emblematical from the Lord out of the spiritual knowledge, or out of His throne.

15 15. And the angel or Spirit of the Lord called unto his soul out of the moral spirit that is His throne, and said Abraham, Abraham: and he said here am I.

16 16. That in instructing I will bless thy soul, and in multiplying I will multiply thy instructions as the wise knowledges of the throne of God; or I will multiply the souls that will proceed from thy knowledge as the high spiritual creatures.

17 17. Therefore God give thy soul of the penetrating and refreshing moral knowledge.

18 18. The dwelling of thy soul shall be the richest knowledge of the human philosophy, and of the gentle instructions of God's throne from above.

19 19. And his soul lighted upon a certain, or sure, or true, knowledge, and tarried therein during the time of humanity, because the spirit of righteousness was set (in her).

20 20. And his soul dreamed, and beheld an instruction of various degrees set upon his human mind; and the highest part of it reached to the moral knowledge: and be-

hold the Spirits of God ascending and descending upon it.

Genesis, 28. 16. And the soul Jacob awaked out of her sleep : and she said, surely the Spirit of the Lord is in this knowledge, and I knew it not.

17. And his soul was afraid and said, How dreadful is this instruction! This is none other but the house of the Spirit of God; and this is the truth by which the soul entereth into the spirit of the heaven.

37. 9. And, behold, the soul in the knowledge of righteousness, and the soul in that of the spiritual humanity, and the eleven souls acquainted with wisdom made obeisance to mine: or the spirit of human righteousness, and the spiritual humanity, and the eleven knowledges of human wisdom made obeisance to my superior knowledge.

Exodus, 16. 4. I will rain or send instruction from the spirit that is my throne, or from the spiritual knowledge for your souls.

20. 11. For in six luminous instructions the Word of the Lord made (within man) the spiritual substance or system and the human substance or system, the simple philosophy, and all the knowledge that in them is, and His Spirit rested on the seventh luminous instruction: wherefore the Lord blessed the commandment of resting in His Wisdom, Providence, and Mercy, and hallowed it.

32. Your souls have seen that my Spirit hath talked with them from the soul that is my throne.

Lev. 25. 15. And I will break the pride of the human knowledge that is the power of your souls; and I will make the spiritual substance or part of your souls as the knowledge of which iron is emblematical, and the philosophical substance or part of your souls as the knowledge of which brass is an emblem.

Numb. 24. 17. There shall come a spirit of wisdom, or a Son of God, out of the soul Jacob.

Deut. 4. 19. And lest thou lift up the eyes of thy soul unto the spiritual knowledge, and when thou seest the spirit of righteousness, and the spiritual humanity, and the spirits of wisdom, even all the spirits or virtues of the moral system, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all souls whose knowledge is inferior to the whole spiritual knowledge (to enlighten them).

36. Out of His spiritual throne He made thy soul to hear His word, that He might instruct thee.

9. 1. Hear, O Israel, thy soul is by the knowledge she receiveth now, to pass over the deep instruction Jordan, to go in and to possess the knowledges of nations greater and mightier than thyself (in the human philosophy), philosophical systems great and fenced up to the moral knowledge.

14. Let me alone, that I may destroy their knowledge, and blot out their souls from the spiritual knowledge.

10. 22. And now the Lord thy God hath made the

knowledges of thy soul as the knowledges of the spiritual wisdom for multitude.

Deut. 11. 11. But the philosophy whither your minds go, drinketh or receiveth instruction from the throne of God.

21. That the lights of your soul may be multiplied as the lights of the moral knowledge upon the human mind.

28. 12. The Spirit of the Lord shall open to thy soul His good treasure, the spiritual knowledge of His throne, to give instructions unto thy mind in its season.

23. And the moral knowledge that governeth thy understanding, or and the substance of the heaven that I have given thee to be thy life or guide, shall be in the state of which brass is emblematical.

24. The Lord shall give for instruction to thy mind inferior and dry human opinions: from the throne of God shall it come down upon thy soul, until her double system be destroyed.

30. 4. If any of your souls be driven unto the outmost of the spiritual knowledge, from thence will the Lord thy God gather her.

12. It is not in the throne of God, that thou shouldest say, who shall go up for us to the celestial abode, and bring it unto our souls, that they may hear it, and do it.

32. 1. Give ear, O ye spiritual creatures that are led by the knowledge of God and by faith in Him, and my Spirit shall speak (within you): and hear, O human mind, the instructions of mine elect.

Deut. 33. 13. And of Joseph he said, blessed of the Spirit of the Lord be his soul for the precious truths of the moral knowledge, for the gentle and refreshing instructions that come from it, and for the deep human knowledge that coucheth beneath.

28. And his spiritual knowledges shall drop down (into the soul) useful instructions.

Joshua, 10. 11. And it came to pass, as their souls fled from before the knowledge of Israel, and were in the going down to the philosophical degree Bethoron, that the Lord cast down great truths from His throne upon their minds unto the degree Azekah, and their human system died.

12. Luminous spirit of righteousness, stand thou still upon the spirit Gideon, and thou, spiritual humanity, in the humble spirit Ajalon.

13. And the spirit of righteousness stood still, and the spiritual humanity stayed, until the people had avenged themselves upon their own sins or passions, the enemies of their souls: (by subjecting them to the will of God). So the spirit of righteousness stood still in the midst of the spiritual mind, and hasted not to decline in power about a whole moral instruction.

Judges, 5. 4. The substance or the spirit of the earth trembled (in the soul,) and the spirits of the heaven dropped; the spiritual knowledges also dropped instruction.

20. Their souls fought from the moral knowledge: the knowledges of wisdom in their courses

fought against Sisera's philosophical knowledge.

Judges, 5. 31. But let the spirits that love his commandments, be as the spirit of righteousness when he goeth forth in his might.

1 Sam. 2. 10. The knowledges of the adversaries of the Lord's law shall be broken to pieces: out of His throne shall His word thunder upon them.

2 Sam. 22. 8. The knowledges that were the foundations of the spiritual system (in the soul) moved and shook, because He was wroth.

1 Kings, 8. 27. But will the Spirit of God indeed dwell on the human mind or on the human philosophy? Behold, the spiritual mind or knowledge, and the moral spirit from which proceed the spiritual knowledges, cannot contain thy wisdom: how much less this religious system that my soul hath builded within herself!

35. When the spirit that is God's throne is shut up or sealed up, and there is no instruction: because their souls have sinned against thy commandments;

36. Then hear thou in thy throne, and forgive the sin of thy servants.

2 Kings, 1. 10. And Elijah answered to the captain of fifty: if the knowledge of my soul be after God's will, then let the word come down from the heaven that is in me, or from the spirit of Christ, and (for thy sake) consume the knowledge of thy mind, and of the minds of thy fifty.

2. 11. And the soul Elijah ascended by a strong

spirit or knowledge into the knowledge of
God and faith in Him.

I Chron. 29. 11. Let the spiritual minds be glad, and let the
soul rejoice; and let men say among the
nations, the Spirit of the Lord reigneth (in
the heart).

Isa. 26. 10. That their souls may offer contrite hearts
unto the Most High Spirit who ruleth the
spiritual mind.

Psalm 143. 2. And gavest their souls instructions from the
moral knowledge for their hunger.

Psalm 143. 3. Thou gavest also thy good Spirit or word to
instruct their souls, and withheldest not
thy spiritual instructions from their mind,
and gavest their souls instructions of sim-
plicity for their thirst.

Isa. 60. 2. Let the wise knowledges of the twilight
thereof be dark.

Isa. 60. 7. Which commandeth the spirit of righteous-
ness, and it riseth not (in the soul); and
sealeth up the knowledges of wisdom (in
her).

Isa. 60. 8. Whose word alone spreadeth out the spi-
ritual knowledges (in the soul); and
treadeth upon the mighty opinions of the
simple philosophy.

Isa. 60. 9. Which maketh (in the soul) the heavenly
spirits, Arcturus, Orion and Pleiades.

Isa. 60. 12. So the soul lieth down, or resteth from her
labours, and riseth not: till the spiritual
knowledges be no more (in their minds),
they shall not awake, nor be raised out of
their sleep.

Isa. 60. 15. Behold, He putteth no trust in His saints:

yea, the spiritual minds are not clean in His sight.

- Job,** 20. 27. The throne of God shall reveal the iniquity of his soul, and the spirit of Adam shall rise up against his wickedness.
22. 12. Is not the word of God in the highest spiritual knowledge? And behold the high degree of the knowledges of wisdom, how high they are!
25. 5. Behold even to the spiritual humanity, and it shineth not (in the soul): yea, the knowledges of wisdom are not pure in His sight.
26. 11. The knowledges that support the spiritual mind tremble, and are astonished at the reproof of His word.
13. By His Spirit or by His word He hath garnished the moral knowledges (in the soul): His wisdom hath formed the crooked spirit of pride (therein).
31. 26, 27, 28. If in beholding the spirit of righteousness when it shined (in my soul), or the spiritual humanity walking in brightness, my heart hath been secretly enticed to worship them, denying the God that is above.
35. 11. And maketh our souls wiser than the philosophical spirits that can raise themselves towards the spirit of the heaven.
38. 7. When the spirits that proceed from the beginning of wisdom, or from fear of God, sang in the same mind, and all the spiritual philosophers, or the souls that live

of the commandments of God, shouted for joy.

- Psalm** 8. 1 O Lord, who hast set thy glory, or thy wisdom, above the spiritual knowledges.
11. 4. The Spirit of the Lord is in the soul that is His holy temple: the throne of the Lord's Spirit is in the spiritual mind.
18. 13. The Lord also gave powerful commandments in the moral knowledges, and the Highest gave His word.
19. 1. The spiritual creatures declare the glory or the holiness of God, and the spirit or knowledge firmament shows the work of His Spirit (in the soul.)
4. In them hath He set a tabernacle for the spirit of righteousness.
20. 6. Now know I that the word of the Lord saveth the soul of His anointed: He will hear him from His holy throne, with the saving strength of His wisdom.
33. 6. By the word of the Lord were the spiritual knowledges made (in the soul), and all the virtues of them by His instructions, or by His servant's instructions.
13. The Lord looketh from His throne: He beholdeth all the souls that proceed or live from the knowledge of men.
36. 5. Thy mercy, O Lord, is in the spiritual minds; and thy faithfulness reacheth unto the moral creatures.
50. 1. The law of the mighty God, even of the Lord, hath spoken to the soul, and called her from the rising (in her) of the spirit

of righteousness, unto the going down thereof.

Psalm 50. 4. He shall call to the spiritual knowledges from above, and to the human knowledge, that He may judge the souls His people, or give judgement to His people.

6. And the moral creatures shall declare the righteousness of His commandments: for the Spirit God is judge Himself. Selah.

57. 3. He shall send (mercy and truth) from His throne, and save my soul from the reproach of him that would swallow her up, or destroy her by his errors.

10. For thy mercy is great unto the spiritual creatures, and thy truth unto the spirits from which drop moral instructions.

11. Let thy word, O God, be exalted above the spiritual knowledges: let thy wisdom be (in the soul), above all human knowledge.

58. 7, 8. Let their knowledges pass away, that their souls may not see the spirit of righteousness.

68. 4. Extol Him whose word rideth upon the moral instructions.

8. The human philosophy shook (in the soul); the spiritual knowledges also dropped at the presence of the Spirit of God.

69. 34. Let the spiritual mind and the human mind praise Him, the simple and deep philosophical spirits, and every spirit that moveth therein.

72. 5. They shall fear thy justice and thy power as long as the spirit of (human) righteousness, and the spiritual humanity endure (in their

and throughout all mortal generations
in them.

Item 71. 2. Their souls set their discourses against the
spiritual knowledges: and their proud no-
tunes went through the human philosophy,
or through the human mind.

72. 3. Though He had communicated the spiritual
knowledges from above, and opened the
knowledges through which the soul entereth
unto the spirit of man:

73. 4. And had poured moral instructions upon their
souls to eat, and had given them of the
doctrine of His throne:

74. 5. For the Lord God is a spirit that enlighteneth
and instructeth.

75. 6. And righteousness shall look down from the
spirit that is the throne of God, or from
Heaven.

76. 7. Thy righteousness shall thy Spirit establish in
the very souls that know and worship thee.

77. 8. The spiritual knowledges are thine; the
human knowledge also is thine: as for the
spirit of the world, and the knowledges
that are the falseness thereof, thy wisdom
hath numbered them (in the heart.)

78. 9. His word shall endure for ever, and the spirit
in which he sits or resteth, shall be as the
spirit of righteousness before me.

79. 10. It shall be established for ever as the spiritual
humanity, and as a faithful witness in the
spiritual world.

80. 11. For all the spirits that are worshipped by the
Gentiles are idols: but the word of the
Lord made the true spiritual creatures.

Psalm 102. 19. For the Lord hath looked down (upon the soul) from the sanctuary of His Spirit: from His throne did the Lord behold the human heart.

25. And the spiritual knowledges (in the soul) are the work of thy attributes.

103. 11. For as the moral substance or system is high above the human substance or system, so great is His mercy towards the souls that fear Him.

19. The Lord hath prepared the throne or the resting-place of His Spirit in the spiritual minds: and the spirit of His kingdom, or the spirit in which He reigneth, ruleth over all.

105. 40. His word satisfied their souls with the spiritual doctrine.

107. 26. Their minds mount up to the spiritual knowledge; they go down again to the deep knowledges of the human philosophy; the knowledge of their souls is dissolved because of trouble.

115. 16. The spiritual systems, and the knowledges that come from it are the Lord's; but the philosophical system hath He given to the children of men.

119. 89. For ever, O Lord, thy word is settled in the moral mind that is thy throne.

136. 5. Give thanks to Him that by His wisdom made the moral knowledges (in the soul.)

8. The spirit of righteousness to rule (the soul) by spiritual instructions.

9. The spiritual humanity, and the knowledges of wisdom to rule during the time of humanity, or inferiority.

Psalm 139. 8. If my soul ascend up into the spirit of the heaven, thy Spirit is there.

144. 5. Bow the spiritual creatures that are thy thrones, O Lord, and let thy word come down: touch (with it) the high philosophical knowledges (in our souls), and they shall vanish away (from them).

147. 4. He telleth the degree of the knowledges of wisdom: He giveth names to them.

148. 1. Ye souls, praise the Lord from the moral knowledges; praise His wisdom in the high knowledges.

3. Praise His justice, ye spirit of righteousness and spiritual humanity (that are in the soul): praise Him all ye knowledges of wisdom that give light (in the soul).

4. Praise His mercy, ye moral knowledge of the spiritual creatures: and ye moral instructions that be above the spiritual knowledges.

13. His knowledge is above the philosophical and the moral knowledges.

150. 1. Praise ye the Lord: praise God in the soul that is His sanctuary: praise His wisdom in the knowledge that is the firmament of His power (in the soul).

Prov. 3. 19. The Lord by wisdom hath founded the human philosophy (in the heart of man): by understanding hath He established the spiritual knowledges (in the spirit of man).

8. 27. When His word prepared the moral knowledge (in the soul), I was there.

30. 4. What soul hath ascended up into the spirit of the heaven, or descended?

Eccles. 1. 9. And there is no new thing or knowledge in

the soul that is in a state inferior to righteousness.

Eccles. 5. 2. For the Spirit of God is in the spiritual knowledge; and thy mind is in the human philosophy or system: therefore let thy words be few.

6. 5. His soul hath not seen (in the throne of God, or in herself) the spirit of righteousness, nor known any thing.

11. 7. The light of the truth is sweet (to the soul); and a pleasant thing to behold (in oneself and in others) the spirit of righteousness.

Song of Sol. 6. 10. What is that doctrine, or who is that spirit, whose knowledge looketh forth as the beginning of the spiritual knowledge, fair as the spiritual humanity, clear as the knowledge of righteousness?

Isaiah, 1. 2. Hear, O spiritual minds, or O sons of God!

13. 5. Their knowledges come from a far philosophy, from the end, or from the highest of the moral knowledge.

10. For the wise knowledges of the spirit of the heaven, and the aggregate knowledges thereof shall not give their light (to the soul): the spirit of righteousness shall be darkened in his going forth, and the spiritual humanity shall not cause her light to shine (in the soul).

13. Therefore my word shall shake the spiritual knowledges (in the soul), and the human mind shall remove out of its philosophy.

14. 12. How art thou fallen from faith in God, O spirit Lucifer, that proceeded from the beginning of the moral knowledge, or from

fear of God ! How is thy spirit or knowledge cut down to the spirit of the earth, which didst weaken the souls !

Isaiah, 14. 13. For thou hast said in thine heart, I will ascend into the spirit of the heaven: I will exalt my throne above that of the spiritual philosophers, or above the wise knowledges of the Spirit of God, or which the Spirit God hath made.

14. I will ascend above the highest of the spiritual knowledges: my spirit shall be like the Spirit of the Most High.

24. 23. Then the spiritual humanity shall be confounded (in the soul), and the spirit of human righteousness ashamed, when the Spirit of the Lord of virtues shall reign in His church gloriously.

30. 26. Moreover the light of the spiritual humanity shall be as the light of righteousness: and the light of the spirit of righteousness shall be sevenfold (in the soul), as the light of seven moral instructions, in the great instruction or knowledge by which the Lord will heal the souls that are His people.

34. 4. And all the virtues of the spirit or substance of the heaven shall be dissolved (in the soul), and the moral knowledges shall be rolled as a scroll, or shall be made useless.

5. For my word shall be bathed in the spiritual knowledge: behold, it shall come down upon the philosophical spirit Idumea, and upon the people whom I have set in error, to bring them judgement, or to bring them understanding.

- Isaiah, 40. 22. That stretcheth out the spiritual knowledges as a curtain, and spreadeth them out as a tent, (for the soul, or for His Spirit,) to dwell in.
44. 23. Sing ye, O spiritual creatures! For the will of the Lord hath done it.
45. 8. Drop down instructions, ye spiritual minds, from above: and let the moral creatures pour down the knowledge of righteousness (into the soul).
51. 6. Lift up the eyes of your soul, or of your understanding, to the moral knowledges, and look upon the human philosophy beneath: for the spiritual knowledges shall vanish away (from the soul) like smoke; and the philosophical knowledge shall wax old like a garment: and the double system of the souls that dwell therein shall waste away in like manner: but my word that is the salvation of the soul shall be for ever, and my righteousness shall not be abolished (in the justified soul).
16. And I have put my words in thy mouth, or mind; and I have covered thy soul in the shadow, or in the knowledge that is the shadow, of my Spirit, that I may plant (in the, or in thy, soul) the spiritual knowledges, and lay (in her) the foundations of the knowledge of oneself, and say unto the souls that are in the religious spirit Zion, or unto my church, ye are my people.
55. 9. For as the moral knowledges are higher than the human knowledges, so are my ways higher than your ways, and the thoughts

of my Spirit than the thoughts of your souls.

Isaiah, 60. 20. The righteousness of thy soul shall no more go down, or decline: neither shall thy spiritual humanity withdraw herself: for the wisdom, or the word, of the Lord shall be the everlasting light of thy soul, and the instructions of thy contrition shall be ended.

64. 1. Oh that thou wouldest rend the spiritual knowledges; that thy Spirit would come down (into our souls), that the high philosophical knowledges might flow down at thy presence (in us)!

66. 1. Thus saith the Lord, The superior part of my Spirit resteth in the spiritual mind, and the inferior (1 Cor. 1. 25) in the human mind; or the moral covenant is my throne, and the human covenant my footstool: Where is the system that your souls build unto me? And where is the knowledge wherein my Spirit can rest?

22. For as the new spiritual knowledges, and the new philosophy which I will make (within the soul) shall remain before me, so shall your words and your spirit remain.

Jere. 2. 12. Be astonished, O ye spiritual creatures, at this, and be horribly afraid: be ye very desolate, saith the Lord.

4. 23. I beheld the human philosophy, (in the heart, before I instructed it,) and lo, it was without a regular form, and void (of knowledge): and the spiritual knowledges, and they had no light.

28. For this shall the spirit of Adam mourn, (in

the soul,) and the moral knowledges above be obscure.

- Jere.** 8. 2. And they shall spread them before the spirit of righteousness, and the spiritual humanity, and all the spirits of the heaven, whom their souls have loved, and whom they have served, and after whose instructions they have walked.
10. 13. When His Spirit uttereth his word, there is a multitude of instructions in the moral knowledges.
23. 24. Doeth not my law fill the spiritual mind and the human mind ? saith the Lord.
31. 35. Thus saith the Lord which giveth the knowledge of righteousness for a spiritual light, and the ordinances of the spiritual humanity, and of the knowledges of wisdom for a light in philosophy, which divideth the knowledges of the simple philosophy when they speak powerfully (to the soul).
49. 36. And upon the spirit Elam will I bring the four spirits from the four divisions of the spiritual knowledge, and will scatter their minds towards all those spirits.
51. 15. His will hath made the substance of the earth or the human system by His power : He hath established the spirit of the world, or the philosophical system, by His wisdom : and hath stretched out (in the soul) the moral knowledges by His understanding.
- Lam.** 2. 1. How hath the Lord covered the soul daughter of the doctrine Zion, with a (dark) spiritual knowledge in His anger, and cast

down from the knowledge of God unto the spirit of the earth, the religious system or spirit that was the beauty of the soul Israel; and remembered not the covenant that is, or the souls that are, the footstool of His Spirit, in the instruction of His anger!

Lam. 3. 41. Let us lift up our hearts with supplications unto God whose Spirit is in the spiritual creatures.

66. Persecute and destroy the knowledge of their souls from under the spiritual knowledges of the Lord.

Ezekiel, 1. 25. And there was an instruction from the spirit firmament that was over their understanding, where they stood, and had let down their knowledges.

32. 7. And when I shall put thy knowledge out, I will cover the spiritual mind, and make the wise knowledges thereof dark. I will cover the spirit of righteousness with a, or with an obscure, spiritual knowledge, and the spiritual humanity shall not give her light (in the soul).

8. All the bright instructions of the spirit of the heaven will I make dark over thy spirit and set darkness upon thy philosophy, saith the Lord God.

Daniel, 4. 34. And at the end of the luminous instructions I, Nebuchadnezzar, lifted up the eyes of my soul unto the spirit, or the doctrine, that is the throne of God, and her understanding returned unto her, and she blessed the Most High.

Daniel, 4. 35. His spirit doeth according to His will in the virtues of His throne, and among the souls that inhabit the spirit of the earth.

5. 21. And his human mind was taught with the gentle instructions of the spiritual throne, till his soul knew, or came to know, that the Most High ruled in the knowledge that is the kingdom of men, and that He appoints over it whomsoever He will.

7. 2. The four spirits of the spiritual knowledge strove upon the great and deep human philosophy (in the soul).

8. 10. And his spirit or knowledge waxed great, even to the virtues of the throne of God : and it cast some of those powers and of the knowledges of wisdom to the human philosophy, and stamped upon them.

12. 13. And the knowledge of the souls that be wise shall shine as the brightness, or as the spiritual knowledge, of the spirit firmament : and that of the souls that turn many to righteousness, as the knowledges of the spiritual wisdom for ever and ever.

Joel, 2. 10. The human philosophy, or the human mind, shall quake before their opinions : the spiritual creatures, or the moral knowledges, shall tremble : the spirit of righteousness and the spiritual humanity shall be dark (in the soul), and the spirits of wisdom shall withdraw their shining or their lights.

30. And my power shall shew wonders in the moral minds and in the human mind.

31. The knowledge of righteousness shall be turned into obscure, unsatisfactory know-

ledge, and the spiritual humanity into the knowledge that is the life of ignorant creatures, before the great and terrible instruction of the Lord come (into the soul).

- Joel,** 3. 16. And the spiritual knowledges and the human philosophy shall shake (in the worldly souls) but the mercy of the Lord shall be the hope of the souls that follow His commandments; and His truth the strength of the souls that live of the Spirit Israel.
- Amos,** 5. 8. Seek the law of Him that maketh the seven degrees of wisdom, and the spiritual knowledge Orion (in the soul).
8. 9. I will cause the spirit of righteousness to go down, or to decline, when in full splendour: and I will darken the human mind in the clear moral instruction.
- Obad.** 4. Though thy soul set the knowledge wherein she resteth, among the knowledges of the high wisdom, thence will I bring her down, saith the Lord.
- Mic.** 3. 6. It shall be dark unto your souls, that they shall not divine; and the spirit of righteousness shall lose his power over the souls of the prophets; and the spiritual knowledge shall be dark over them.
- Hab.** 3. 3. His glory covered the moral knowledges (in the soul), and the human mind was full of His praise.
11. The spirit of righteousness and the spiritual humanity stood still (in the soul).
- Hagg.** 1. 10. Therefore the moral knowledge over your souls is stayed from gentle instructions.
- Zech.** 2. 6. For I have spread your souls into strange

opinions, as the four spirits of the moral knowledge.

- Zech.** 6. 5. These are the four spirits, or instructions, of the spiritual knowledge, which go forth from the presence of the Lord of all the soul.
8. 12. Now the human philosophy shall give her fruits (in the heart), and the spiritual knowledges their refreshing and penetrating instructions.
12. 1. The burden of the word of the Lord for the soul Israel, which stretcheth forth the moral knowledges, and layeth the philosophical or the human knowledges that are the foundations of the spirit of the earth, or of the human mind, and formeth the spirit of man within him.

- Mal.** 4. 2. But unto your souls that fear my power, shall the spirit of righteousness arise with healing instructions in his truths.
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- Matt.** 2. 2. Saying, in what degree of knowledge is the soul that is born to govern those of the Jewish philosophers? For our souls have seen her wisdom in the spirit East, and are come to worship the Spirit that is in her.
9. And, lo! the degree of wisdom which their souls saw in the spirit East, or in Orient, guided them till it brought them to the knowledge where the soul newly born in the spiritual truth was.
3. 16. And, lo, the spiritual knowledges were opened, or unsealed, unto his soul, and he saw the Spirit of God descending like the

which it is given. It is the degrees of perfection, simplicity, prudence, candour, integrity, and holiness upon Jesus's soul.

1. **And** it is given from the vision of God, saying this soul is the beloved offspring of my will, in which my Spirit is well pleased.

2. **For** those are the souls that are poor, or that for the kingdom of heaven's sake have made themselves poor, in the spirit of the world. For they have the spirit that is possessed by him in God.

3. **For** great will be exalting him: for great is the reward of your souls in the spiritual kingdom. For so persecuted they (with their souls the souls of the prophets which were before you).

4. **For** the present mortal knowledge and human philosophy pass away in the soul, but we at that time shall in no wise pass from the law. All shall be fulfilled.

5. **That** soul shall be called the least in the knowledge of God: but whosoever shall in him teach them, the same shall be called great in the spirit that is ruled by the belief in God, or is great in Christ.

6. **For** I say unto your souls, let them not swear at all; neither by the spirit of the heaven: for it is the throne of the Spirit of God.

7. **That** your souls may be the children of the spirit their Father, which is in the throne of God: for He maketh His righteousness to rise on the evil and on the good soul.

- Matt.** 5. 48. Be ye therefore perfect, even as the spirit of your Father which is in the knowledge of God is perfect.
6. 20. But lay up for your souls treasures of good knowledges in the spirit of the heaven, or in the doctrine of the soul that is the throne of God.
11. 25. I thank thee, O Father, whose Spirit is Lord of the spiritual mind and of the human mind.
13. 11. It is given unto your souls to know the mysteries of the spirit that is ruled by the spiritual knowledge, or by the knowledge of God and faith in Him.
43. Then shall the righteous souls, or the united knowledge of their two minds, shine forth as the spirit of righteousness in the soul that is the kingdom of, or governed by, the Spirit their Father.
16. 19. And I will give unto thy soul the knowledges with which she may enter into the spirit of the throne of God: and whatsoever soul thy knowledge shall bind in humanity shall be bound in spirituality: and whatsoever soul thou shalt make free from error in the human knowledge, shall be freed from it in the spiritual.
17. 2. And his soul was transfigured before theirs, or appeared to them in another degree of perfection: and his knowledge did shine as that of righteousness.
19. 21. Jesus said unto him: if thy soul will be perfect, let her go and sell the philosophical knowledge that she hath, and give to

the poor in that knowledge : and she shall have treasure in the spiritual knowledge ; and come and follow my doctrine.

Matt. 19. 23. That a soul that is rich in the worldly knowledge shall hardly enter into the spirit that is ruled by faith in God.

24. 29. Immediately after the tribulation of those instructions, shall the spirit of righteousness be darkened (in the soul), and the spiritual humanity shall not give her light ; and the knowledges of wisdom shall fall from the faith in God, and the virtues of the moral knowledge shall be shaken (in the soul).

30. And then shall appear (in the soul) the sign of the Son of Man in the spiritual knowledge ; and then shall all the souls that follow the spirit of the earth mourn, or repent ; and they shall see the spirit of the Son of Man coming in the high moral knowledges with power and great spiritual glory.

31. And he shall send (into the soul) the spirits, his angels, with a great instruction ; and they shall gather in one doctrine the souls his elect ; from the four spirits, from one end of the spirit of the heaven to the other, or from the lowest to the highest degree of faith in God.

35. The spiritual system and the human system shall pass away (in the soul) ; but my words or my doctrine shall not pass away : (in the humble heart that will receive them with simplicity and sincerity).

36. But of that great instruction knoweth no

human mind; no, not the spiritual creatures that are in the moral knowledge, but the Spirit of my Father only.

Matt. 28. 2. There was a great shake to the human mind, for the spirit, the angel of the Lord, descended from His throne.

18. All power is given unto my soul, or my soul is made almighty, in the spiritual and in the human knowledge; or in spirituality and in humanity.

Mark, 13. 27. From the uttermost knowledge of the human philosophy, to the uttermost knowledge of spirit of the heaven.

16. 19. So then after the Lord had spoken unto their souls, his was received up, or admitted, into the knowledge of God, and sat, or rested, or trusted, on the power, or on the wisdom of God.

Luke, 4. 25. When the spirit that is the throne of God was shut up, or was sealed and ceased to enlighten, when great want of instructions was felt by every soul.

9. 54. Lord, wilt thou that we command the word to come down from the moral knowledge, and destroy the knowledge of their minds?

10. 18. And he said unto them, my soul beheld the spirit Satan as lightning fall from the spiritual knowledge.

20. But rather rejoice, because the knowledges of your souls are written in the spirit or in the book of the heaven.

12. 33. Provide your souls a treasure in the spiritual knowledges that faileth not.

the spiritual knowledge, or from the spirit that is the life, that a soul may eat thereof, and not fall into the error that would destroy her double knowledge.

John, 6. 51. My knowledge is the living doctrine, which cometh down from the moral knowledge: if any soul eat of this doctrine, she shall live for ever: and the doctrine which I will give her, is my regenerate mind, which my soul will give for the life of the human mind.

53. Except your souls eat the glorious mind of the Son of Man, and drink his spirit; they have no life in themselves.

17. 1. These words spake Jesus, and lifted up the eyes of his understanding, or his thoughts, to the heavenly knowledge, and said, Father, the hour is come.

Acts, 2. 2. And suddenly there came (into their souls) an instruction from the moral knowledge, as of a rushing mighty spirit.

3. 21. Whose doctrine the spiritual mind must receive until the times of restitution of all virtues, qualities, knowledges, &c.

7. 42. Then God turned, and gave their minds to worship the spiritual creatures.

43. Yea, your minds took up the knowledge of the spirit Moloch, and the wisdom of their god Remphan, to worship them.

9. 7. And suddenly there shined (within him) round about the knowledge of his soul, a light from the moral knowledge.

10. 11. And saw the spirit of the throne of God opened (to instruct) and a certain or true

knowledge descending unto his soul, wherein all manner of human knowledges or spirits which God had cleansed.

Acts, 10. 16. This was done thrice, and the knowledge was received up again into the soul that is the dwelling of God.

11. 9. But the voice answered me again from the throne of God, what God hath purified, call thou not common knowledge.

13. 11. And thy soul shall be blind, not seeing the spirit of righteousness for a philosophical season.

14. 17. He gave our souls moral instructions from the spirit of the heaven, and fruitful mental seasons, filling our hearts with spiritual food and gladness.

1 Cor. 8. 5. For though there be spirits that are called gods, whether in the moral system, whether in the human, (as there be gods many and lords many) (for those who know not the Father, nor acknowledge Jesus Christ for the only Lord to be followed).

15. 41. One is the glory of the spirit of righteousness, and another glory of the spiritual humanity, and another glory of the spirits of wisdom: for one knowledge of wisdom differeth from another knowledge of wisdom in glory.

47. The first spirit, or the first knowledge, is of the spirit of the earth, earthly: the second spirit, or the regenerate knowledge, is the Spirit, or the knowledge, of the Lord from the moral knowledge.

48. As is the human, such the souls also that are

human, or that are ruled by the spirit of the world: and as the spiritual, such the souls also that are moral, or in whom faith in God prevails above the opinion of oneself.

1 Cor. 15. 49. And as our souls have borne the image of the human, they shall also bear the image of the spiritual.

2 Cor. 5. 1. For our souls know that if this their philosophical system were dissolved, they have a knowledge built of the Spirit, or of the word, of God, a doctrine not made with human notions, eternal in the spiritual knowledges.

2. For in this our souls groan earnestly, desiring to be clothed upon with their religion which is from the moral knowledge, or from the spirit of Christ.

12. 2. Such an one whose soul was caught up to the third degree of the spiritual knowledge.

Eph. 1. 3. Who hath blessed our souls with all spiritual knowledges in Christ's moral doctrine.

4. 10. The soul that descended is the same also that ascended up far above all spiritual knowledges, that he might fill all creatures (with the knowledge of the truth).

6. 9. Knowing that the teacher of your souls also is in the moral knowledge.

Col. 1. 23. Which was preached to every soul that is in a state inferior to the spiritual knowledge.

1 Thess. 4. 16. For the Spirit of the Lord Himself shall descend from His throne, with a mighty instruction.

1 Thess. 1. 7. When the spirit of the Lord Jesus shall be reunited from the moral knowledge with his mighty angels or spirits.

Eph. 1. 17. And the spiritual knowledges are the work of mine wisdom and truth.

4. 14. Our souls have a great High Priest whose soul is passed into the moral knowledges.

5. 5. Who serve under the example and shadow of the spiritual truths.

9. 23. It was therefore necessary that the patterns of the moral truths should be purified with these instructions: but the moral truths themselves with better sacrifices or purifications than these.

24. For the soul of Christ is not entered into the holy knowledges made with human notions, which are the figures of the true; but into the moral spirit itself, now to appear in the holiness of God for our instruction.

10. 34. Knowing in yourselves that your souls have in the moral knowledge a better and an enduring substance.

James. 5. 18. And he prayed again, and the throne of God gave instructions, and the human mind brought forth his fruit.

1 Peter 1. 4. To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in the moral knowledges for your souls.

12. That have preached the Gospel unto your souls with the Holy Spirit sent down from the spirit that is the throne of God, or from the spirit of Christ.

2 Peter, 1. 18. And this word, which came from the spiritual

knowledge, our souls heard, when they were with his doctrine in the spirit of the holy and high knowledge.

2 Peter, 1. 19. Until the moral knowledge dawn, and the luminous knowledge of wisdom arise in your hearts.

3. 5. For this their souls willingly are ignorant of, that by the word of God the spiritual knowledges were of old.

10. But the luminous instruction of the Lord will come (into the soul) as a thief in the night; and by it the present moral knowledges (in her) shall pass away, and the elements of the human knowledge shall be dissolved.

13. Nevertheless our souls, according to his promise, look for new spiritual knowledges, and a new philosophy, wherein dwelleth the spirit of righteousness.

1 John, 5, 7. For there are three that bear record in the spiritual mind, the spirit of the Father, the spirit of the Word, or of the Son, and the spirit of the Holy Ghost, or of the Comforter: and these three spirits agree in one spirit.

Jude, 13. Wandering spirits of wisdom, or wandering fallen spiritual creatures, to whom is reserved the darkness of error for ever.

Rev. 1. 20. The seven knowledges of wisdom are the spirits of the seven doctrines, or of the seven degrees of the doctrine: or are the seven spirits of the church in the seven degrees of her regeneration.

2. 28. And I will give his soul the beginning of wisdom.

- Rev.** **3. 1.** These things saith the soul that hath the seven Spirits of God and the seven degrees of wisdom.
- 4. 2.** And immediately my soul was in the spirit, or in the spiritual doctrine : and, behold, a throne was set in the moral knowledge, and a soul sat, or was settled, in the knowledge, that was the throne.
- 6. 12.** And the spirit of righteousness became black, or dark, as sackcloth of hair, and the spiritual humanity became as the inferior knowledge, that is the life of ignorant philosophers.
- 13.** And the knowledges of the spiritual wisdom fell unto the spirit of the earth, or unto the wisdom of the world.
- 14.** And the moral knowledge departed (from the soul) as a scrawl, or as being shut up or sealed up.
- 7. 16.** Their souls shall hunger no more, neither thirst any more (for knowledge); neither shall the philosophical righteousness light on their souls, nor any passion.
- 8. 12.** And the fourth angelical spirit spoke (in the soul) and the third part of her righteousness was smitten, and the third part of her spiritual humanity, and the third part of her knowledges of wisdom : so as the third part of them was darkened.
- 9. 1.** And the fifth angel spoke, and my soul saw a spiritual creature fall from faith in God into the belief in oneself, or from the spirit of Christ into the spirit of Adam ; and to him was given the key or the explanation of the (wretched and to be

dreaded) human system that hath no foundation in the truth.

- Rev.** 10. 1. And I saw another mighty and pure spirit come down from the throne of God, clothed with a spiritual instruction.
4. And my soul heard (within herself) a voice from the spirit of the throne, saying unto her :
5. And the spirit which I saw stand upon the simple philosophy, and upon the human system, lifted up his knowledge to the spirit of the heaven.
11. 6. These have power to shut the spirit of the heaven (in the soul), that it give no spiritual instructions in the days of their prophecy.
12. And their souls ascended up to the spiritual knowledge in a moral instruction.
19. And the religious spirit that is the temple of the Spirit God was opened in the moral knowledge ; and there was seen in His temple the doctrine of His testament, or of His will.
12. 1. And there appeared a great wonder in the spiritual mind : a religious spirit in the degree woman, or a spiritual knowledge, clothed with the spirit of righteousness, and the spiritual humanity under her feet, or subdued unto her, and upon her head a capital instruction, containing the twelve knowledges of wisdom.
3. And there appeared another wonder in the spiritual mind ; and, behold, the spirit of a great red dragon, having seven heads or

seven leading knowledges and ten horns, or ten offensive, or threatening, powers, and seven capital instructions upon his heads, or upon his reflecting powers.

- Rev. 12. 4. And his false notions drew the third part of the spirits that were in the moral knowledge, and cast them to the human philosophy.
7. And there was war in the spiritual mind: the faith of the spirit Michael and his angels fought against the unbelief of the spirit-dragon: and the spirit-dragon fought, and his angels or spirits.
8. And prevailed not: neither was their perverse doctrine found any more in the spiritual mind.
12. Therefore rejoice, ye spiritual minds, and ye souls that dwell in the moral knowledges.
13. 6. And he opened his knowledge in blasphemy against the Supreme Spirit, to blaspheme Him, and the religion that is His tabernacle, and the souls that dwell in the spiritual knowledge, or in the spirit of His throne.
13. And he doeth great wonders (in the soul), so that his knowledge maketh powerful instruction come down from the moral knowledge upon the human mind in the sight of men.
14. 6. And I saw another celestial spirit fly in the midst of the spiritual knowledge, having the everlasting Gospel to preach unto the souls that dwell upon the human system.
16. 8. And the fourth angel poured down his in-

struction (into the soul) upon the spirit of righteousness.

- Rev.** **18.** **1.** And after these things my soul saw another angel, or superior spirit, come down from the throne of God, having great power, or great knowledge; and the human mind was lightened with his heavenly wisdom.
- 5.** For her sins have reached unto the spiritual mind, and God hath remembered her iniquities.
- 19.** **17.** And my soul saw the spirit of an angel standing in the spirit of righteousness, and he cried with a loud voice, saying to all the spirits that fly in the midst of the spiritual knowledge, come and gather yourselves in the same belief unto the supper, or unto the partaking of the holy doctrine, of the Spirit of the Great God.
- 20.** **11.** And my soul saw a great pure knowledge, and the soul that sat on it, or that abode in it, from whose mind the human philosophy and the moral knowledge fled away, and there was found no place for them.
- 21.** **1.** And my soul saw (in herself) a new spirit of heaven, and a new spirit of earth; for the first spiritual knowledge and the first human philosophy were passed away (in her): and there was no more deep and simple human philosophy (in her).
- 3.** And my soul heard a great instruction come out of the throne of God, or out of the spirit Christ, saying, behold the religion that is the tabernacle of the Spirit of God

is with the souls-men, and His will or His holiness will dwell with them.

Rev. 21. 4. Neither shall there be any more pain (in the soul or in the mind), for the former imperfect knowledges are passed away (in her).

23. And the new and most perfect religion hath no need of the spirit of righteousness, neither of the spiritual humanity, to shine in it: for the wisdom of the Spirit God did lighten it, and the doctrine of the Lamb is the light thereof.

22. 5. And there shall be no human knowledges, sentiments, affections, or nothing worldly there, and their souls need no philosophical instructions, neither light of the spirit of human righteousness; for the commandments of the Lord God give them light: and they shall reign (upon themselves) for ever and ever.

16. My soul's knowledge is the root and the offspring of the spirit David, and the bright knowledge that is the beginning of wisdom, or the true fear of God.

Theophila, I shall be extremely glad for you, should your reflections upon the way that I understand the earth that seems to me to be mentioned in the Scripture, and more particularly upon the Sacred Writings themselves, lead you to a better explanation of that earth, to one that would give you more satisfaction than mine probably will, as I am not able to demonstrate to you clearly what it signifies, neither to show you positively what

distinction ought to be made between the earth and the world. In the beginning of this extract, I have said that they may mean different degrees of the same thing; notwithstanding the similarity that seems to exist between them. I imagine that my interpretations have given you room to conclude that at present I am inclined to suppose that the Scriptural earth, when it is only the dry land (Gen. 1. 10), means the dry, uncultivated, ignorant, opinion of oneself, bearing but imperfect notions, and differing greatly from that opinion in a degree of simplicity, which I think to be represented by the water in the Bible; and that, when it ought to be understood as a body of land and water, it signifies that opinion considered as the human system, that is founded on both the opinion of oneself and the opinion of good and evil; a system that requires constant watchfulness and persevering labour to make it bear wholesome fruits for the mind, and to prevent the good from being overpowered by the evil; a system more or less tempered with simplicity, more or less influenced by humility and pride; more or less penetrated and enlightened by various instructions, whether philosophical, whether spiritual; more or less cultivated, fertilized, and made advantageous to the soul. The world appears to me to mean that same opinion in a higher degree of instruction than under the name of earth, and taken as the inward state and ruling principle of mortals, as the knowledge, both simple and proud, that chiefly acts upon them, while they remain subjected to humanity; as a collection of good and evil, an assemblage of lights and darkness; as a philosophical spirit or system, founded on both the opinion of oneself

and the knowledge of good and evil, partaking of simplicity and learning, more or less enlightened; more or less useful and dangerous to the soul, in proportion as the knowledges and the opinions she receives and entertains, are right or wrong, and tend to make the mind humble or proud. In the inferior condition in which I find myself, I consider the world as a philosophical system above the human, from Christ, at his death, descending into the earth from the world of which he declares himself to be the Light (Matt. 12. 40). The different parts of the earth or of the world seem to me, as you may have perceived, to represent the various degrees of the opinion of oneself and of the knowledge of good and evil, also the many human and philosophical systems (among which that of the Scripture Jews stands pre-eminent), in which the soul dwells successively in the course of her regeneration: according as the Omnipotent God, in His justice, wisdom, and goodness, has ordained it for every one of His fallen and degenerate children; and by which, as He may do it also by the spiritual knowledges, I understand He prepares them, each in his appointed time, to the better and heavenly system that is Christ's true religion, which completes and crowns the work of their regeneration, and by its holiness supersedes in them for ever all other systems.

Were there a book that, leaving aside all the localities of every country, would treat only of the spirit, character, notions, opinions, sentiments, affections, tastes, propensities, inclinations, &c. of their inhabitants, it would not prove, I confess, so useful for the common

purposes of this world as our geographies, but it might be very interesting to reflecting minds, by exhibiting to them this world in a particular point of view, rather philosophical; and might assist them towards the intelligence of the Scriptural earth, and of the hidden sense of the visible creation. They might find it more instructive to think of any one (without excepting themselves and invidiously judging others), as being, according to his mind, degree of knowledge, temper, opinions, prejudices, &c. as being an Egyptian, an Assyrian, a Judæan, a Galilean, a Greek, a Roman, a Corinthian, an Ephesian, a Maltese, &c. more instructive than to see in him an European, an Asiatick, an African, and an American, only because he was born naturally in this or that part of the earth. Perhaps many, on perceiving the good and the evil of which it has pleased the Almighty to form the characteristic feature of every individual or mind, would be led to a wish of improving themselves by the acquisition of the qualities they would value in others; in preference to judging and criticising their to-be-avoided defects: by which I apprehend no one who confines himself to it, can expect to be benefited.

As it is likely to me that, among the interpretations which I have ventured to lay before you, and which, I repeat it again, you ought not to look upon otherwise than as doubtful opinions, by no means to be admitted without disquisition, many will appear to you, especially at the first reading, obscure, and unintelligible, let me beg of you, Theophila, not to trouble yourself much to find out what I have meant. Why would you lose your time about what may be a gross error of mine! It is pro-

bable that one day or other it will strike you that what I have said is in absolute want of numerous corrections, alterations, and a copious errata; nay, perhaps, though some of my ideas should have seemed to you partly satisfactory, perhaps, I say, will you think, from better information that I wish you, that the whole of my notions is but a mean and contemptible essay.

ON THE THIRD QUESTION.

Does the Sacred History speak of this Earth in some places, and of an unknown Earth in others; or does it speak every where, but of an Earth different from this?

Theophila, I cannot answer positively this question, having heard nothing certain on the subject : I can only say that I am much inclined to believe that the Holy Writings speak no where of this visible earth, but every where of another. No doubt you feel that an opinion so different from that of a vast number of persons entitled to our respect, ought not to be received before having been most scrupulously examined and inquired into. It is what I sincerely wish you would do, what I entreat you to do, and what I hope you will do, to avoid being led astray by me ; and that the conclusion you will come to respecting the question I now lay before you, may be your own, entirely your own, and by no means a suggestion of mine.

In speaking on the first question, I have quoted to you a great many verses that seem to me inapplicable to this earth, with a view to call your attention to certain

passages on which I have thought it would be useful to you to meditate ; as it might prove a kind of step from the possible errors of this world to the truths of the Word of God, and bring you to suspect that it may refer to another earth, desirable to know. In answer to the second question, I have mentioned the way that I understand most of those verses, and the Scriptural earth or world. I have done it, not to guide you, which I could not presume, not knowing whether I am correct, or not ; but merely to invite you to discuss the way that the Bible is understood in general, and to examine whether it would not be more satisfactory to understand it otherwise, all through. If you have resolved to inquire seriously into it, I rejoice at your determination, and request you will discard from your mind my questionable notions, and hold fast to the Sacred History, as it is in it alone that you are to look for true information. It is from it, from the Divine Spirit who dwells in it, and not from the most imperfect one that is in me, that you may learn what will be good and beneficial to you. I hope that in searching into it, you will perceive that the literal sense, I mean the natural, vulgar sense that is understood in this world, (for I am ready to admit that the Scripture has a literal sense, which, in my opinion, is the philosophical, which I take for the letter of the Scripture, the letter that kills the soul who prefers it to the spirit) that the literal sense, I say, is quite inadmissible in many places ; that the philosophical and the spiritual would be preferable ; and that by applying either of them every where, according as the passage refers to the earth or to the heaven, the Holy Writings would seem more intelligible, and perfectly connected

and consistent in every part: which I apprehend will never appear to you such, as long as, following the custom of this world, you will suppose that this or that verse ought to be understood spiritually, and the next literally; running continually the risk of being mistaken.

But, Theophila, though you may receive from a new study of the Bible, an intelligence of some passages that might please you better than that in which you have been brought up, and might tend to reconcile you with my notions, still it is likely to me that my opinion that it speaks no where of this visible earth, will for a time meet with great objections in your mind. From our ignorance, in general, of the hidden meaning of the things that are mentioned in the Sacred Writings, of which we have not as yet the dictionary; and from the want of a sufficient authority to convince us that they do not treat of what we see daily, it is, no doubt, difficult to admit readily that no where they allude to our skies, our sun, moon and stars; to our earth, dry land, and water, trees and plants, fishes, fowls, beasts, cattle and creeping things; to our seas, rivers, lakes, pools, fountains, brooks, springs and wells, clouds and dew; to our mountains, hills, valleys and plains; to our stones of all kinds; neither to our gold, silver, brass, and iron; to our thunder, fire, snow, hail, winds and tempests; nor to our Egypt, Assyria, deserts, Babylon, Cyrus, Judea, Jerusalem, Rome, Malta, &c.; neither to such degenerate creatures as our men, women and children, our living and our dead, &c.; in short, to nothing that is visible to us, and to which we are told from our childhood that the Scripture refers. I am aware that to support that deep-rooted opinion the New Testament has

been generally offered as a proof that the circumstances foretold in the Old, have happened literally on this earth. Civil history, and numerous stories, which are given to us for well authenticated, irrefutable traditions, have been likewise brought forth to countenance the customary belief that this world is spoken of in the Sacred Books: so that to have the least doubt about it, must appear quite extravagant and insane. I confess all that; yet I have been told such things, that I cannot any longer entertain the notions that have been commonly received on the subject: and as I think it important for you to ascertain, as near as you can, whether they are as correct as they seem to be; important so far that if it should be found out that they are erroneous, then any religious system that is partly founded on them, cannot be true in every respect, I invite you again to discuss the general opinion as well as mine, cautiously and impartially.

I am so little acquainted with the old books that are brought forward by the denominated Christians in support of their systems, that I cannot attempt to speak of them; but I may say something of the works of Flavius Josephus, which I have read partly. In the preface of the translation, that was published in 1777, in numbers, by Ebenezer Thompson, D.D. and William Charles Price, LL.D. I have remarked the following passage: “ The Sacred Scriptures excepted, there are no writings extant of equal authority with those of Flavius Josephus; nor any which exhibit such incontestible evidence of the truths of Christianity.” As Josephus does not speak of the doctrine of Christ, I imagine that by “ the truths of Christianity,” the editors have only

meant the Scriptural events, on which the denominated Christians have founded the historical part of their religious systems, from a belief that they had positively occurred literally. Allow me, Theophila, to suppose that those gentlemen had read all or most of the transmitted accounts that are considered as containing the strongest presumptions that the facts mentioned in the Bible have happened on this earth, before they asserted that there was none of equal authority with Josephus's works, which I believe to have been generally much valued by the writers on Christianity.

I know not whether you are acquainted with them; and what is your opinion about them. I submit to you mine, which I ground, as to their basis, on the following passage in Josephus: “ The ancient descent of the
 “ Jews I have made appear by a faithful deduction of
 “ history for five thousand years, extracted from the
 “ authority of the Sacred Writings: yet has this been
 “ insufficient to secure me from the most opprobrious
 “ invectives, or to gain my history any other character
 “ than that of a fable. It has been asked by my
 “ enemies, that if the Jews were of so distinguished
 “ origin, as I have made them, how it happens that the
 “ best Grecian historians have made no mention of the
 “ circumstance? It therefore becomes me to declare
 “ the truth,” &c. My opinion, I say, is that Josephus's allegations to prove the pretended distinguished origin of his countrymen are not founded on creditable traditions, that were preserved among them, or among their neighbours; which, had he been able to support his history by them, would have made it an admissible authority as to their ancient and religious existence, and would have protected him against the invectives he complained

of; but that his works, so far as a few centuries before the taking of Jerusalem by the Romans, are only a compilation of the Old Testament, which, like those who followed his persuasion, he mistook for the history of their ancestors: a very unworthy compilation I think, since he has, according to his fancy, altered that part of the Bible in many places; as he confesses it in a paragraph, where he adds that somewhere he will give his reasons for having done it. Whether he has mentioned them in the sequel, or no, I cannot tell; I could not bring myself to read carefully the whole of his two quartos, closely printed, and containing 1363 pages. From the extract which I have quoted, and from other passages, I should suppose that Josephus's intention has been to extol his nation above all others, by representing the Judeans as the descendants of the Scriptural people of God; though, as far as it appears to me, they could not prove by any authentic documents among themselves, nor among their neighbours, that the supernatural plagues said in the Sacred Writings to be inflicted by Moses on Pharaoh and his people, and the destruction of the whole of the Egyptian army in the Red Sea, had ever occurred to the inhabitants of our Egypt; no more than to their own ancestors the miraculous preservation from those Divine corrections. Neither could they prove that their forefathers had witnessed the great marvels which they, the Jews of Josephus's time, understood to have happened literally to their ancestors, during their possible sojourning in the deserts eastward of Egypt, where they may have dwelt for some time, if what an Egyptian writer, quoted by Josephus, has said of them was true: viz. that they descended from a large multitude of lepers and diseased people, whom a King of Egypt ordered to be

expelled from his dominions; a circumstance not impossible, nor quite improbable, considering the rude state of this world in those remote ages.

Neither do I believe that there existed among the Jews, and in other countries, good and admissible records by which Josephus could have shown that the wonderful events spoken of in the Old Testament, as happening to the people of God, after their being come out of the wilderness, and to their enemies, had ever occurred to the ancestors of his countrymen, and to the nations against whom they had waged war. No more could he prove, by any traditions entitled to credit, that the promises that are made in the Prophets to the true Israelites, that after their release from the Babylonian captivity, and their return to Jerusalem, the Almighty would write his laws in their heart, that they would be his sons, his chosen people, a peculiar and highly-favoured people; that those promises, I say, had ever been fulfilled to the ancient Judeans, and that they ever had been gifted with the holy superiority that belongs to the people of God. Let us suppose, for argument sake, that it could be shown by profane history that the Jewish nation had been conquered by the Assyrians, that the greatest part was carried to Babylon and had remained there in captivity during seventy years; and that the whole, according to the Scriptural prophecies, had been sent back to Jerusalem by Cyrus; an event understood by some of our chronologists to have taken place five hundred and thirty-six years before what is called among us the Christian era; would it not in that case appear very strange that a set of people, who were to be so amazingly favoured, as it is said of the people

of God in the Scriptures, instead of having the Messiah sent to them, soon after their return to Jerusalem, as I think the true Sons of God would expect from His words, should never have seen him, nor heard of his doctrine; and that he should have been sent only to their distant posterity, who had not been in captivity, whose mind had not been prepared to receive him by the Babylonian miseries and the longing for Jerusalem; and to whom the promises are not made in the Old Testament? Strange also that they should have been for so long a period as five ages* in a manner forsaken by God, and worse off than they ever would have been,

* I know not whether the Books of the Maccabees belong to the Sacred History, or not. If they do, though disappointed at not finding in them the fulfilment of the prophecies, which I should look for in writings subsequent to the release from captivity, I should take them for inspired and Sacred Books, and I should not understand them, as they are generally, like profane records. If they do not, being handed to us by uninspired men, I should consider them as writings of doubtful and uncertain knowledge, most likely speaking of things very inferior and totally different from those that are mentioned in the Scripture: and I should not bring them in support of them, as it has been done by those who have endeavoured to fill up partly with their accounts the supposed period of five hundred and thirty-six years, between the return to Jerusalem and the coming of the Saviour: which length of time appears to me quite at variance with the Sacred History; admitting that it is, what I take it for, the history of the regeneration of the soul; as it would be a complete and seemingly unaccountable interruption in the process of that new birth.

The generations spoken of in Matt. 1. 12, 13, 14, 15, and 16, I believe to be, like the preceding ones, not natural, but mental, or referring only to the soul: a spirit within man, proceeding or being born from another, or rather from the union of two.

being without Prophets and Judges filled with the Spirit of God, and able to lead them in His ways; differing from other nations only in their religious tenets and worship, but subject to the same accidents, passions, factions, wars, diseases, &c. and quite incapable to show any remarkable superiority over pagans? How could such a condition, evidently in contradiction with the Word of God, how could it be accounted for? It seems to me that to concede that the ancient Judeans were the Scriptural people of God would be on my part equivalent to saying that the Divine promises had been made in vain; since all we know of our Jews, after the taking of Babylon by Cyrus, cannot be reconciled with the prophecies; the accomplishment of which surely would not have failed them, had they been the peculiar people of God. Rather than to entertain an opinion which does not agree with the Sacred History, and tends to raise a doubt that a promise from on high has not been performed, a thing impossible, I should sooner confess that we have been mistaken in the way that we have understood the Bible; that the Jews of this earth two thousand years ago were deceived as to their origin; that their posterity is in a great mental delusion about it; and that the denominated Christians are equally in error respecting their pretended descent, and in the way that they understand what is said of the real Jews in the Old Testament.

I am too deficient in capacity and learning to attempt refuting thoroughly Josephus; but it seems to me that an able writer who would examine his works closely, divesting himself of the long-existing prejudices in his behalf, could easily succeed to demonstrate that he was.

not entitled to the praises that have been bestowed on him, by those who have thought that he was a very creditable authority. The many improbabilities I have met with in perusing his books, make me suspect that he was either exceedingly credulous, or much inclined to alter the truth, and to invent stories: perhaps both. I do not wonder that among those who lived in his time, and might be better judges of his veracity than the moderns, as they could compare what he has said, with the documents that were then admitted as authentic, I do not wonder, I say, that he has been, as he owns it, "loaded with opprobrious invectives, and that his history could gain no other character than that of a fable." Here are a few extracts from which I suppose you will doubt that he deserves any credit:—

He says that Lot's wife went out of the town with her husband, but either from a motive of tenderness or curiosity, she violated the strict command of God in looking behind her, and she was in consequence turned into a pillar of salt. He adds: I have seen the pillar, and can safely assert that it still remains.

Josephus may have been shown somewhere about the country, where it has been fancied that the Scriptural Sodom was, a pillar, whether of salt or any thing else; and he may have been told that it was the identical pillar of salt which the Scripture represents Lot's wife as being turned into for her disobedience, (just the same as pious travellers in Palestine are still imposed upon by the natives with fabulous accounts); and he may have believed that the pillar he saw was the very pillar we read of in Genesis. For my part I think that he was foolishly credulous, or that he has told a shameful lie.

He mentions that one Hyrcanus had plundered the tomb of David and Solomon of 300 talents ; and that Herod wishing to get a share of the spoil, went into the building where it was, and found only some plate ; upon which, not being satisfied, he ordered two men to break open the tomb ; but that immediately, on their attempting to do it, came out a flame that devoured them. Of this again I cannot believe a single word ; but whether he had been told so, and had from credulity received it as true ; or whether he invented the whole of the story, I cannot decide.

I have read in his works, that agreeable to the directions of Titus, he first walked through several parts of Jerusalem, and then stopt on an elevated spot, within the hearing of the enemy, though not within the reach of their shot, from which he made a speech to them. He adds that the people, far from being grateful for his friendly admonition, reviled him in the most contemptuous manner from the walls, and accompanied their sarcastic speeches with darts and stones. Then he relates a much longer speech than the first, which he made to them. I ask you whether it is likely that he could be within the hearing of the Jews, but not within the reach of their shot, darts, and stones ; and that he had been allowed to walk through several parts of the city, where he was most despised and hated, and would have been considered as nothing else than a spy.

Josephus relates that there perished 1,100,000 persons in Jerusalem during the siege, and that no less than 97,000 were taken captives ; (from which one might conclude, if it should be admitted as true, that it must have been an exceedingly large town to contain such a

multitude ;) that it was surrounded by three walls, except in one part, where, he says, that the steepness of the hill made it unnecessary ; that during the night the Jews used to go into the country in search of food ; and that Titus, to prevent them from conveying any relief to the city, ordered a wall to be built round it, the whole extent of which was thirty-nine furlongs ; that thirteen forts were erected outside of it, ten furlongs being the compass of each fort ; and he adds : “ It is somewhat extraordinary, but no less so than true, that this amazing work was completed in three days, though an equal number of months might have been supposed a reasonable time for it.” I do not believe that so marvellous a circumstance is to be found in any of the creditable Roman histories. Would any body have been surprised, if one of the besiegers, in reading the article, had exclaimed, what an exaggeration, and what a misrepresentation of facts ! What a fable, seemingly invented to persuade the superstitious that something supernatural had been done in behalf of Titus !

He speaks of a mother who, being starved to death, destroyed her infant, and boiled a part of it for her sustenance. In an excess of hunger such thing is possible ; but what is most improbable, and, in my opinion, may discredit the lamentable circumstance, is the speech which he relates as having been made by the mother to her sucking victim, before killing it. Is there the least likelihood in that speech, and that she was cool enough to narrate it to those who entered her dwelling, just after she had committed the crime ? I cannot take that speech but for a fabrication of Josephus ; who, in the course of his works, gives several others, of which I

suspect a great part to be of his own invention, from his disposition to amplify. The same I think of a Roman anecdote which he mentions; in the way that he does it, I believe his imagination has been at work, without any regard for the truth.

You may see in his books an account of a strange plant, called, according to him, baaras, which he says is of a flame colour, and on the approach of the evening, reflects a light like the beams of the sun. He goes on with his marvellous description; then he concludes by the following curious sentence. “ Notwithstanding what
 “ has been said, it is related that this plant has a pro-
 “ perty that is more than equivalent to all its noxious
 “ qualities. It will not be disputed, that to be possess-
 “ ed with evil spirits, is one of the greatest calamities to
 “ which human nature is subject. Those evil spirits,
 “ which we place under the denomination of demons or
 “ devils, are only the souls of men, who, during their
 “ mortal existence, had abandoned themselves to ini-
 “ quity: having gained possession of living bodies, they
 “ would inevitably destroy them, if their operation was
 “ not counteracted by preventive remedies. Now the
 “ plant in question possesses so extraordinary a virtue,
 “ that upon only touching the patient with it, his afflic-
 “ tion is immediately removed.”

Is it not likely, Theophila, that a writer who would publish now-a-days such accounts, would be held in great contempt; and what would not be said of him, if he had the audacity of altering the Bible, as Josephus has done; of giving speeches of his own fabrication, and setting forth that they were made by the Almighty; and of in-

venting things that are in direct contradiction with the Scriptures? Here is an instance of it.

“ Under the persuasion that God had pronounced a
 “ sentence of destruction against the human race, Noah
 “ was dreadfully apprehensive that the judgement would
 “ be repeated, and even that an inundation of the uni-
 “ verse would take place annually; he, therefore, of-
 “ fered sacrifices, and humbled himself in prayer before
 “ the Lord, beseeching the Almighty, ‘ to continue the
 “ ‘ world in its original order; to chastise the wicked,
 “ ‘ and show favour to the unoffending; and not to act
 “ ‘ in wrath against the whole race for the vices of some
 “ ‘ individuals; whereby those who had survived the
 “ ‘ devastation, would be involved in greater misery
 “ ‘ than those who had met their fate in the waters which
 “ ‘ had overwhelmed the world, and would besides
 “ ‘ labour under the distressing idea of having been pre-
 “ ‘ served from one calamity to become sharers in another
 “ ‘ dismal event, similar to that of which they had al-
 “ ‘ ready been melancholy witnesses.’ He fervently
 “ supplicated the Creator to hear his prayers, receive
 “ his sacrifice; and, removing his indignation from
 “ mankind, permit them again to cultivate and enjoy
 “ the fruits of the earth, and to restore to them those
 “ blessings and comforts of life, which they had expe-
 “ rienced before the flood. He moreover prayed for
 “ long life to himself and his descendants, and that such
 “ children as should be born to him in future, might
 “ not perish, till they had numbered the days of their
 “ forefathers.

“ The righteousness and piety of Noah were so ac-

“ ceptable to God, that his petition was not wholly re-
 “ jected ; the Almighty said to him that, He was not
 “ himself the author of the judgement, but that the
 “ atrocious and complicated vices of mankind had called
 “ down the vengeance of heaven ; that He gave not life
 “ with an intention of taking it away again ; for that it
 “ would have been better not to have created man, than
 “ to have given him existence under that condition ; but
 “ (said the Deity,) though my wrath has been provoked
 “ by a violation of the reverence due to me, I will prove
 “ to you that I am neither inexorable or too severe :
 “ your mediation has, in some degree, prevailed upon
 “ me, against inflicting so heavy a punishment upon
 “ future sinners : therefore be not alarmed at the con-
 “ tention of the elements ; for, however storms and
 “ tempests may prevail, be assured that the world is in
 “ no danger of a second inundation. I strictly enjoin
 “ you, however, not to stain your hands with human
 “ blood, and to inflict the severest punishment upon the
 “ perpetrators of murder. Saving the human species,
 “ every creature, whether living upon the earth, swim-
 “ ming in the waters, or flying in the air, they are left
 “ at your disposal, and under your command ; except-
 “ ing only the blood, wherein the life of the animal is
 “ placed ; and as a token of my covenant, that the ar-
 “ rows of my wrath shall not strike mankind again in
 “ the same terrible manner, I will fix my bow in the
 “ skies. The rainbow was considered as the emblem
 “ and token of the bow of the Creator. The Lord now
 “ ascended into the heavens.”

Josephus not quoting any writing from which he had
 extracted the above speeches, I believe they may be

charged upon him. I have no objection to absolving him of any impious intention ; but still it seems to me that to fancy a speech and to give it as that of the Almighty, is an impiety and an exceeding great presumption ; and I wonder much that a writer who did not scruple to indulge in it, has been so much extolled by a great number of religious persons. Should you ask me, on what account then have they praised him and named him as a deserving and faithful historian ? I would risk the following answer : the following article is to be met with in the books that have been handed to us as being the works of Josephus.

“ About this period there arose to notice one *Jesus*,
 “ a man of consummate wisdom, *if indeed he may be*
 “ *deemed a man*. He was eminently celebrated for his
 “ power of working miracles ; and those who were cu-
 “ rious and desirous to learn the truth, flocked to him
 “ in abundance. He was followed by an immense
 “ number of people, as well Jews, as Gentiles. This
 “ was that Christ whom the Princes and great men of
 “ our nation accused. He was delivered up to the
 “ cross by Pontius Pilate ; notwithstanding which those
 “ who have originally adhered to him never forsook him.
 “ *On the third day after his crucifixion he was seen*
 “ *alive*, agreeable to the prediction of several prophets ;
 “ he wrought a great number of marvellous acts : and
 “ there remains even to this day a sect of people who
 “ bear the name of Christians, who acknowledge this
 “ Christ for their head.”

I have been told that that paragraph has been looked upon by some writers as an interpolation in the copies of the original works of Josephus. I am unacquainted

with their reasons for thinking so; but I agree with them.* I saw it more than thirty years ago; and it struck me then that there was a contradiction in it, Josephus being made to speak as a Jew, and as a Christian. Some have alleged that he was a kind of converted Jew, belonging to one of the new sects. I think that opinion could not be supported by his writings, as he appears in them only as a Jew; and even goes, if I recollect Bossuet right, so far in opposition to all the denominated Christians, as to say of the Emperor Vespasian, a pagan, that he was the Messiah foretold in the Old Testament: for which vile flattery, which is sufficient to convince any body that he never wrote the article which I look upon as having been interpolated in his books, Bossuet cannot refrain from censuring him,

* I believe it has been inserted to meet and silence the doubts and objections of those who might wonder that Josephus has not said a word about Christ: he who, according to his own account, was born in the first year of the Emperor Caius's reign, that is to say, but a few years after the supposed time of the Saviour's crucifixion; and whose parents, elder friends, and teachers must have witnessed at Jerusalem the Lord's miracles and those of His Apostles, and the striking circumstances spoken of in the Gospels, as happening at his death, if they had occurred visibly; such as it is commonly understood. The general opinion about it appears to me to be quite discredited by the scanty and miserable historical details by which it has been attempted to be supported, and which I think cannot bear a serious investigation. Also the perseverance of the Jews of that century and of the succeeding ones, to deny them, seems a considerable presumption that they did not take place. In my opinion there is still more room to doubt it from the passages in the Evangelists, which are fit to induce any one who would meditate seriously on them, to induce him to apprehend that they do not allude to the Jerusalem of this earth.—Matt. 24; Mark, 13; Luke, 21.

in his discourse upon universal history; though seemingly inclined to notice him favourably, according to the fashion of the seventeenth century and of the antecedent times. It is not likely that a member of any of the sects that had sprung up, would have been guilty of so detestable an adulation, so inconsistent with the belief of a Christian. No more would it have been reconcilable with the creed of a Jew, such as I think that Josephus was, to write the paragraph which I have quoted concerning Christ, with whose doctrine, strange enough to tell! he does not seem to have been the least acquainted, having made no mention of the Gospel, nor of any of the tenets of the denominated Christians.

I admit that it may be said of him that he was a man of great talents and erudition in his time; but as an historian, I believe he cannot be depended upon, even respecting the memorable siege of Jerusalem, a good deal of what he relates as having passed in that city, being founded upon the reports of deserters, who, in general, cannot be fully trusted. Besides there is room to suspect that a writer, who made no scruple of altering the Old Testament, which he ought to have religiously respected, did not always stick to the truth in worldly matters. As to the morality of his character, it seems to me doubtful that it was very commendable, from the circumstance that he, though professing to be a Jew, assisted Titus in the taking of Jerusalem; which, according to the notions in which he had been brought up, and was still persisting, ought to have been for him, the City of God, the holy City, a city to be venerated on account of its having a temple consecrated

to the worship of the Lord God. He speaks very ill of those who defended it, representing them as an obstinate, misguided, perverse faction ; but it cannot be denied of them, that in fighting for the preservation of the town and of the temple to the last extremity, and suffering the greatest wants, rather than to surrender them to a pagan, whose intention they thought was to destroy them, they acted consistently with what they believed ; and deserved more praise than Josephus, who showed himself an unworthy Jew, and made himself despicable by his servility to Titus. I apprehend he owes much of his reputation among the denominated Christians, who have valued him more than his contemporaries did, to the great difficulty, I may say to the impossibility of finding out in authentic historical documents, complete and satisfactory proofs that the marvellous events that are mentioned in the Scriptures, have happened on this earth, and to their earnest wish of supporting the religious systems which they had adopted : of which I say willingly that, even such as they are, they have been and are exceedingly useful to the nations who have been wise enough to embrace them ; but at the same time I think it is possible to be favoured with, and to arrive at, one more consonant with the spirit of the Holy Writings, and more reconcileable to them : which seems to be the objects of the new sects that arise now and then. Success to any one who searches for it !

To conclude this hasty opinion about Josephus, his works tending to persuade that the Old Testament contains the history of the ancient inhabitants of Judea, and ought to be understood literally like profane books,

I take them for some of the worst that have ever been published, some of those that have most misled the denominated Christians, and prevented them most from penetrating into the meaning and knowledge of the Sacred Scriptures: and I cannot but regret very much that pious persons have esteemed and praised such a writer. Would it not have been more consistent with their reverence for the Bible, to reject him with contempt for his having presumed to alter parts of it? If after a cool and impartial discussion of his history, it should, on account of his misrepresenting the Old Testament as the particular and literal narrative of what concerned his own nation, be at last looked upon by this generation, as fabulous and false, the same as it was by his cotemporaries; and if it is true, according to his learned translators, that “there are no writings extant of equal authority with His, and which exhibit such incontestible evidence in favour of the truths of Christianity;” what opinion shall we henceforth entertain of the relations that have been handed to us to countenance the Catholic system, by some of the early denominated Christians, who lived in an age of much greater simplicity, credulousness, and superstition than the present; and among whom, most likely, every devout person thought himself bound to receive implicitly, and without inquiry, whatever was presented to him in support of his religious notions, and to propagate it for the edification of others? Should it be proved, some day or other, by a competent authority, as I hope it will be, that this visible earth is no where mentioned in the Scriptures, then all the accounts that have been transmitted to us, to show that the events it speaks of have happened on this globe, will

fall to nothing, and will be considered as mere fables, undeserving the name of traditions. In the mean time, Theophila, I think it would be advantageous to you to compare them diligently with the Holy Writings, and to examine whether they can be reconciled with them. It seems to me that they cannot, and that they must be totally false, since it is impossible to make them agree with the Word of truth.*

Allow me to refer you particularly to the 24th chapter of St. Matthew, the 13th of St. Mark, and the 21st of St. Luke: wherein Christ speaks to his disciples of the approaching destruction of the Temple (which is commonly understood among us of the material edifice that was called so in the Jerusalem of which Titus got possession, but which I should rather understand either of

* It is not in my power to say who were the first to whom Divine Providence was pleased to send the Gospel; whether they were pagans, or some of the scattered Jews. I am inclined to believe that they were persons living at a good distance from Jerusalem, having hardly any communication, perhaps none with it, and who, from want of intercourse with Judea, had no means to ascertain whether the facts mentioned in the New Testament had, or had not, happened literally, as it appeared to them; neither whether any of the Apostles, or any one that had conversed with them, and had been instructed by them, could be met with. One would imagine they would have spared no pains to find them out, with a view to obtain a gratifying confirmation of the reality of the events which they considered as true; and likewise some elucidation, which they must have wanted and wished for, on many points that seem hard to be understood. Ignorant as I am of the accounts of the first centuries of our era, I cannot tell whether any person has recorded with some semblance of truth, that any of the Apostles had ever been seen and spoken to on this earth: which I doubt from the Gospel itself.

Solomon's philosophical temple, or of that alluded to in St. John, 2. 21. as being the only ones that are of moment to Christ's followers); and they beg of him to tell them when shall these things be, and what shall be the sign of his coming, and of the end of the world.

In answer, he says, that many shall come in his name, saying, I am Christ, and shall deceive many: that they shall hear of wars and rumours of wars, but not to be troubled; for all these things must come to pass before the end; that nation shall rise against nation, and kingdom against kingdom; that there shall be famines, and pestilences, and earthquakes, in divers places; that they shall be delivered up to be afflicted; and shall be killed; and shall be hated of all nations, for his name's sake; that false prophets shall rise and deceive many; but that he that shall endure unto the end shall be saved; he adds that this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. He tells them what they are to do then: he says to them that the tribulation will be such as never was since the beginning of the world, and never shall be. He repeats that there shall arise false Christs, and false prophets, who shall show great signs and wonders; that the sun shall be darkened; that the moon shall not give her light; that the stars shall fall from heaven; that the powers of the heavens shall be shaken, and that then shall appear the sign of the Son of Man in heaven; that all the tribes of the earth shall mourn, and that they shall see the Son of Man coming in the clouds of heaven, with power and great glory; that he shall send his angels with a great sound of trumpet, and they shall gather his elect from the four winds,

from one end of the heaven to the other; that they shall be hated of all men for his name's sake, but that there shall not a hair of their head perish. He tells them, when you shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. He says that the people shall fall by the edge of the sword, and shall be led away captive into all nations; and that Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. He tells his disciples; and when these things shall begin to come to pass, know ye that the kingdom of God is nigh at hand. He concludes thus: verily I say unto you, this generation shall not pass away, till all be fulfilled: so he recommends again to them to take heed to themselves, and exhorts them to pray and watch always, that they may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man, who may come at such an hour they know and think not: and he promises to send them the Comforter, who will reveal all things to them. (I understand those things which he cannot say to them, because they are not yet in the degree of knowledge that would enable them to bear them; not having witnessed his meekness and resignation, while dead in sin; nor meditated on the very instructive way that his soul dies to sin, and gradually rises up from that grave to eternal glory, to the Spirit of his Father.)

There are other passages in confirmation of the above.

In the Acts, 1. 8. the Apostles are told that they shall receive power, after that the Holy Ghost is come upon them; and that they shall be witnesses unto the

Lord, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. In 2. 4. they are filled with the Holy Ghost, and begin to speak with other tongues: 6. the multitude are confounded, because that every man, out of every nation under heaven, heard them speak in his own language: 13. in their amazement they take them to be drunken: upon which, 16. Peter tells them that this is which was spoken by the Prophet Joel: 17. And it shall come to pass in the last days, says God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19. And I will show wonders in heaven above, and signs in the earth beneath; blood and fire, and vapour of smoke: 20. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

Rom. 11. 25. Blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26. And so all Israel shall be saved: as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.

13. 11. And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12. The night is far spent, the day is at hand.

16. 25. According to the revelation of the Mystery,

which was kept secret since the world began.

Rom. 16. 26. But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

1 Cor. 1. 7. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.

8. Who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

4. 5. Therefore judge nothing before the time, until the Lord come.

5. 5. To deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of our Lord.

10. 11. They are written for our admonition, upon whom the ends of the world are come.

Col. 1. 6. The Gospel which is come unto you as it is in all the world, and bringeth forth fruit, as it doth also in you.

23. The Gospel which you have heard, and which hath been preached to every creature that is under heaven.

3. 4. When Christ who is our life shall appear, then shall ye also appear with him in glory.

1 Thes. 1. 10. And to wait for his Son from heaven.

3. 10. To the end that he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his Saints.

4. 15. For this we say unto you by the word of the

Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.

1 Thes. 4. 17. Then we which are alive and remain shall be caught up together in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

18. Wherefore comfort one another with these words.

5. 1. But of the times and the seasons, Brethren, ye have no need that I write unto you.

2. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

4. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

6. Therefore let us not sleep, as do others; but let us watch, and be sober.

2 Thes. 1. 7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

10. When he shall come to be glorified in his Saints.

2. 1. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by your gathering together unto him.

1 Tim. 6. 14. I give thee charge that thou keep his commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.

2 Tim. 1. 10. But now is made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death.

3. 1. This know also that in the last days perilous times shall come.

- Titus,** 2. 11. For the Grace of God that bringeth salvation hath appeared to all men.
13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.
- James,** 5. 7. Be patient therefore, brethren, unto the coming of the Lord.
8. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.
- 1 Peter,** 1. 5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.
13. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.
20. Who verily was foreordained before the foundation of the world, but was manifest in the last times for you.
4. 13. But rejoice in as much as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy.
17. For the time is come that judgement must begin at the house of God.
5. 1. Who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.
4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.
- 2 Peter,** 3. 3. Knowing this first, that there shall come in the last days scoffers.

- 2 Peter, 3. 10. But the day of the Lord will come as a thief in the night.
11. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.
12. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.
13. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.
14. Wherefore, beloved, seeing that ye look for such things, be diligent; that ye may be found of him in peace, without spot, and blameless.
- 1 John, 2. 18. Little children, it is the last time; and as ye have heard that Antichrist shall come, even now are there many antichrists; whereby ye know that it is the last time.
28. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.
3. 2. Beloved, now we are the sons of God, and it does not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.
4. 3. And this is that spirit of antichrist; whereof ye have heard that it should come: and even now already is it in the world.
- Jude, 18. How that they told you there should be mockers in the last time.

Jude, 24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

I shall leave you, Theophila, to meditate on those quotations, without suggesting any remarks that might influence you. I shall only say that I imagine it will be difficult to you to reconcile them with the pretended traditions that have been, and are still, so much valued among us; and that, were the religious systems of the denominated Christians founded on the truth, I think it would not be attempted to support them by human relations which disagree with it, and evidently are imaginary.

It seems to me that those among the ancient Jews, who became acquainted with the New Testament, and who, admiring Christ's doctrine, considered it as being highly superior to that of Moses, and embraced it in preference to the law and to their Jewish notions, ought to have paid the utmost attention to several passages in that Testament, which throw much light on the Old one; and ought to have discussed by them whether till then they had understood the Old correctly; and whether the system which they had followed was consistent with the statutes and ordinances in Moses, become more intelligible to them by the words of Christ, and other instructions contained in the New Testament. For instance, they ought to have remarked and believed what Christ says in Luke, 24. 44. and in John, 5. 39, 46. that it is written of him in Moses, in the Psalms, and in the Prophets; not of material types of him, as it

has been understood by many, but of himself, who seems to me to be spoken of in them, in inferior, figurative, and preparatory degrees to the very high one in which he appears in the Gospel; and they ought to have sought Christ, or his Spirit, in them, instead of continuing to understand literal things.

Finding in John, 19. 33, 36. that Christ is the Lamb of which it is written in Exo. 12. 14. and in Num. 9. 12. they might have inferred that it was wrong to understand it literally, as their ancestors had done. It ought to have occurred to them that since Christ was that lamb, the eating of it could not refer to the natural body, but to the soul; and that it was his doctrine, of the meekness of which a lamb is an emblem, that she was to feed upon, to be enabled to get out of the Egypt in which she was: evidently another than the visible one, which, till then, they had supposed to be mentioned in Moses.

When they did read in 2 Cor. 8. 4. that Christ was the Rock, the Spiritual Rock that followed the Fathers in the wilderness, and of which they drank, they ought to have concluded that they had been mistaken, when they understood it materially; and that the water that came out of that Spiritual Rock was not common water, but Christ's instructions; which he gives in abundance to quench the thirst of the soul that is in a state of dryness, and longs for them. They ought also to have seen that, since the Scriptural Rock refers to the soul, so must the wilderness in which it appears, and that they could not with propriety take any longer the desert spoken of in Moses, for that of Arabia and adjacent countries, as it had been understood by their forefathers.

Had they paid attention to Gal. 4. 22, 23, 24, 25, I

think they might have perceived that the bondmaid and the freewoman, by whom Abraham gets two sons, are not such women as those we know, but religious systems or doctrines, which are allegories of the two Covenants, and seem to me to teach separately the doctrine of human works, and that of spiritual faith; of which both the sons cannot be natural, but rather are spirits that proceed from them. They might have inferred from it that their ancestors had been strangely deceived, when they thought that they were Abraham's natural descendants: which they might also have concluded from John 8, Romans 9, and Galatians 3. Further they ought to have seen in the above-quoted verses that the two Jerusalems are the two Covenants; (in a higher degree of religion, I suppose, than the bondwoman and the freewoman, or than the two preparatory systems that represented them;) and that, considering the connexion between the two Testaments, it was not likely that it was written in the Psalms and in the Prophets of the material Jerusalem which their fathers had inhabited, but rather of a doctrine of which the children, or the souls who come from it, are gendered in bondage, or in notions that enslave them; because it is imperfect, and differs from the perfect Jerusalem or religion, which, by the knowledge of the truth, gives to the soul freedom from error, gendering her in the spirit of Christ, instead of the spirit of Adam. They ought then to have given up also fancying that the Scripture spoke of their visible Jerusalem.

If the early converts had diligently compared together what is said in the Old Testament and in the Revelation of St. John, respecting Babylon, they would have admitted,

I presume, that the Babylon that is mentioned in the Prophets, is the same as that which is to be destroyed previously to the end of the world, or a figure of it: and that they had erred, when they believed that the Sacred Writings had alluded to the town of that name which their predecessors had known; (which had been taken, but not entirely destroyed by Cyrus, since it existed still few centuries after him, as it appears from civil history;) and they would not have persisted to take it for the Babylon of which the inspired Prophets foretell the sudden fall, when the time of her visitation will come. Besides what is said in Isaiah, 44. 28, and 45. 1, 2, 3, 4, of Cyrus, the Lord's anointed, seems totally inapplicable to the Pagan King who has figured on this earth under that name: quite as much as most of the verses concerning the Scriptural Babylon are inapplicable to our ancient Babylon. As there are two Jerusalems, the superior and the inferior, I shall observe that there may be likewise two Babylons, the philosophical and the spiritual: both dangerous to the soul by their errors; the last more particularly so, on account of the powerful evil spirits that govern her.

(As there is not in civil history any admissible proof that there ever existed in ancient Babylon such a king as the Scriptural Nebuchadnezzar, and that the Jewish nation was transferred by him to that city, I think that the old Jews, if they had not been most infatuated with the belief that they were the very people of God mentioned in the Holy Writings, might have seen that it was impossible to reconcile with the prophecies the fact reported by historians that there were Jews settled in Babylon few centuries before our era; for, if they had

been that people, it would have been the Almighty who would have caused them to be carried thither in captivity (Jere. 29. 14); then, according to the prophecies, He would have recalled them all, after a seventy-years' residence, and brought back every one of them to Jerusalem (Ezek. 39. 23, 25, 27, 28): just the same as, according to the common way that Exodus is understood, he had brought the whole of Israel out of the land of Egypt, whereinto he had made their fathers descend, that the prophecy in Gen. 15. 13, 14, should be fulfilled. Josephus says that there were Jews who preferred to continue in Babylon, for the sake of carrying on their usual traffic, rather than to return to Jerusalem. Their abiding in that city, some centuries before his time, being quite inconsistent with the prophetic revelations, seems to me a sufficient demonstration that they were not the people and the Sons of God spoken of in the Prophets.)

It appears to me that the converted Jews did not divest themselves of the false notions of their first education; did not benefit by the knowledge of the New Testament, so much as one would have expected, for a better intelligence of the Old; and, though told by Christ in the Gospel, that it was written of him in Moses, in the Psalms, and in the Prophets, did not seek him therein; nor even supposed that he was mentioned in them, under various names and denominations, expressive of different degrees of perfection. It seems that it did not strike them that the religious system of their forefathers, not admitting Christ as an essential and an indispensable part of it, as the foundation on

which it ought to have been built, must have been erroneous, discordant with the Scriptures. They did not see that they ought to give it up entirely; and that by preserving some of their first notions, in the formation of a new system, they could not frame but a very imperfect one, that would partake of their former errors. It is to be regretted for them, and for their successors who unfortunately have trodden in their steps and mistakes, that in studying the Old Testament (or the first will or doctrine to be obeyed and followed) with the light of the New, they were not convinced that their ancestors had been deceived in understanding literally the Egypt, the wilderness, the Babylon, the Jerusalem, and the whole of the creation alluded to in the Sacred Writings; it is a pity that they did not perceive that those things were of a different nature from ours, at least probable that it was so; a pity that they did not endeavour to find out what could be the Scripture earth, and did not arrive at the knowledge of that unknown world, of its Egypt, wilderness, Babylon, Jerusalem, Pharaoh, Nebuchadnezzar, Cyrus, Herod, Cæsar, &c. of which world it is possible that this visible earth in all her parts, inhabitants, productions, &c. is but an emblem which we do not understand. From the conviction that the Holy Scriptures do not speak of this world, neither of vulgar things and actions, such as those mentioned in human and profane books, but of invisible ones, whether philosophical, whether spiritual, of concern for the soul; things which it is not in the power of such degenerate men as we are to know by themselves; from that conviction, I

say, they might have been led to a firm belief that all of the Sacred Books* must have been posi-

* It may be, Theophila, that you would be glad to be drawn out of the uncertainty in which, by the diversity of opinions among us, we are respecting the genuineness of the Books that are presented to us as parts of the Sacred History, and to know which are those that are truly Scripture, that you might admit them as such, and study only them. I am sorry that I cannot satisfy you, having received no information about it. The Catholics, acting to the best of their judgment, and from a pious intention, have declared in their councils that such and such Books ought to be looked upon as belonging to the Bible; and in latter times the Protestants, guided, no doubt, by religious motives, have considered as apocryphal some of those that had been generally received; both, I think, without a competent authority to decide the question. Recently I have heard that Emmanuel Swedenborg in his theological works, of which I have read very little, when I was young, and nothing since, save a few quotations, “has set forth that Ruth, the Chronicles, the Books of Ezra, “Nehemiah, Esther, Job, Proverbs, Ecclesiastes, Song of Solomon, “Acts of the Apostles, and the Apostolical Epistles, were not written “by Divine inspiration, and not yielding the internal sense, according “to the science of correspondence, (in which I have not been in- “structed;) and that he affirms that the authority by which he de- “clares some of the Books to be Divine, and others not so, is reve- “lation; and, as a proof, says that many do not contain any spiritual “sense, and that there is a great difference as to the wisdom and in- “struction they convey.”

I believe that E. Swedenborg, like some others, has been favoured with powers and information much above the common, and that he has had revelations, the nature of which I cannot say that I know; but which I have understood to have been, at least partly, communications made to him by the angels with whom I think he has communed; and which, as such, whatever was their degree in spirituality, I readily admit to be superior to the contents of all books, that, like this coarse writing, are only extracts from a degenerate human mind. But whatever may be the authority of the revelations which were made to him; (of which it is possible that he had not the full intelligence, as has

tively given by the inspiration of God; a truth with which it is evident that their ancestors had been unac-

been the case with others to whom some have been granted) conceding that it may be very respectable; that his knowledge was considerably above that of those who are reputed learned among us; and that I may be much mistaken in what I am going to say contrary to his declaration, still I hope I may be allowed to differ with him on some points: for instance, respecting the Book of Job, which I believe to be Scripture. I have strong reasons to think so, reasons quite independent of the mention, which seems to me of a great weight, made of his name in Eze. 14. 14, 20. and in Sam. 5. 11.; and of the seeming impossibility of knowing, without inspiration of God, the exchange of words between the Lord and Satan, Job 1st and 2d chapters, and the reproof made by the Almighty in 38, 39, 40, 41 chapters. In the description of the belief or spirit Behemoth, the chief of the ways of God; (in the Latin, *principium cinrum*, in the French, *le chef-d'œuvre du Dieu fort*) and of the belief or spirit Leviathan, the king over all the souls children of pride, I suppose there is much spiritual sense.

Mention being made in 1 Kings, 4. 29, 30, 32, of Solomon's wisdom, proverbs and songs, I should hesitate to reject them, on the mere assertion of Swedenborg. As to Ecclesiastes, if it should be demonstrated that the Holy Writings do not speak of this visible earth, then it will be clear that Solomon has not been a king and a preacher in our Jerusalem, and that the Book in question not having been written by him, must have been granted by the inspiration of God: unless that people would have it that there has been in this world a man who knew so much of wisdom that he was able to write it. To tell his name would be difficult.

Neither would I part, except on a higher authority, with the Books of Chronicles, in which I have particularly remarked the following verse: 1 Chro. 28. 6. And he said unto me, Solomon thy son, he shall build my house and my courts; for I have chosen him to be my Son, and I will be his Father: which verse I find coincides exactly with 2 Sam. 7. 12, 13, 14, and with the Gospel, wherein the Son of Man is called the Son of David, and the Son of God; and is mentioned also as the temple of God, whose holy law dwells in his heart; the same one may admit that it does. 2 Chro. 5. 13, 14, in Solomon's heart or

quainted, since they were in the habit of considering them as the history of their own nation, written by pious

religious system which I take for the house and temple which he builds and consecrates to the Almighty. The Acts, 7. 47, 48; 1 Cor. 3. 16.

Understanding, as I do, that the Sacred History is a revealed and progressive account of the regeneration of the soul, it appears to me that, without the Books of Ezra and Nehemiah, to which I refer you, there would be a chasm in the gradual process, something wanting in the link ; thinking that the soul that is just released from so dangerous an error as the proud philosophy or system Babylon, is not yet in a state capable of receiving the Saviour's holy truths. I believe she wants to be prepared to them by returning to the covenant Jerusalem ; by setting up the altar in herself ; by making free-will offerings unto the Lord ; by laying in herself the foundation of the temple, by meeting with contradictions and hinderances in her pious undertaking, to strengthen her in patience, and in her appeal to the Lord for protection and assistance ; by persevering in the building, forwarding, advancing, and finishing of it ; by dedicating it to God, and keeping the mental feast, or the doctrine that is the Passover from error to truth ; by praising God ; by a religious fast ; by mourning for the affinity of opinion still kept up with the notions of those who are estranged from God ; by praying to him ; by reforming her union with strange and false minds ; by repenting, and promising amendment ; by building in herself the knowledges that might protect and defend her ; by persevering in prayer, while her enemies scoff ; by setting a watch over herself, her sentiments, affections and thoughts ; by reparation of offences, and by restitution ; by keeping religious hospitality ; by reading and hearing the law, and keeping the spiritual feast of tabernacles ; by a solemn fast, and by a sincere repentance, confessing God's goodness, and her own wickedness ; by sealing in herself the covenant, and by dwelling in the doctrine Jerusalem ; by separating herself from the errors of those who are prevented by them from coming into the spirit of the congregation of God ; and by establishing in herself proper regulations for her future conduct. I should conceive that after such wholesome preparations the soul would be better disposed to receive Christ's high and holy precepts, than when

persons who had witnessed the events related in the Scripture ; or who wrote them from the reports or tra-

just come out of her captivity in the perverse, misleading, Babylonian spirit.

I can say nothing of the Books Ruth and Esther. As to the Acts of the Apostles, and the Apostolical Epistles, they seem to me so instructive above the productions of men of our kind, so connected together, and such a consequence of the Gospel, that, though given under different names, I believe them, from what I have been told, to have been written by the same hand ; and that, without a positive injunction not to acknowledge them as Scriptures, I could not cease to reverence them as having been inspired by the Omnipotent, and dictated by His Spirit who speaketh in His elect. St. Matt. 10. 19, 20. (For instance, I could not conceive how the following verse can have been written without the inspiration of God. In hope of eternal life, which God, that cannot lie, promised before the world began. Tit. 1. 2.)

Admitting that what Emmanuel Swedenborg, the much informed, but not infallible, Swede, says, is right : “ that there is a great difference “ as to the wisdom and instructions that are conveyed by the Books” that are generally received, I should not think it sufficient to reject those that are inferior to others ; no more than I should give up the law of Moses, because it is not equal to that of Christ : the first of which I consider as the preparatory instruction or the beginning of the regeneration, and the second as the perfecting of it : both beautiful and essential in their time and season.

Upon the whole, it does not appear to me of so much importance in our present degraded condition, to know accurately the degree of wisdom of each of the Books, and whether this or that is positively part of the Bible, or not, as to receive with simplicity those that seem to us to bear the stamp of the Word of God ; and to follow, the best we can, the excellent instructions which they contain. It is to be hoped that some day or other we shall be favoured with a correct information about them.

More than two years after I had written this note, the following books were sent to me to read :—

Defence of the New Church, signified by the New Jerusalem

ditions of others who were supposed to have seen them : which seems inconsistent with the notion of a Divine

contained in Letters to Dr. Priestly, published by Robert Hindmarsh, in 1792.

Letters to a Member of Parliament on the Character and Writings of Baron Swedenborg, in Answer to the Abbé Baruel, by the Rev. Mr. Clowes, in 1799.

In the extracts which they contain of Swedenborg's theological works I have met with propositions that have appeared to me so much in contradiction with the Scripture, and leading so much to consequences that would be, in my opinion, subversive of it, that, should you happen to peruse those writings, I think you will do well not to suffer yourself to be so attracted by his uncommon learning, nor so far influenced by the satisfaction which many of his explanations might afford you, as to receive every thing from him without discussing it and inquiring whether it agrees with the Sacred History or not ; I do not mean whether this or that notion of his might be or not in a manner supported by one or several passages, but whether it can be reconciled with the spirit of the whole. From the various and doubtful opinions which I have heard from some of those who have studied his writings, I have been led to suppose that they must be complex, deficient in simplicity, and hard to be understood, unless the intelligence of his admirers be questioned.

In refutation of the Abbé Baruel's words, that, " in the writings " of Swedenborg, *it is always God or an Angel that speaks,*" Mr. Clowes says, " The fact is, that, throughout the voluminous philoso- " phical and theological works of our honourable author, there is " *not a single passage* to support the assertion of the Abbé Baruel " that God *speaks* in them, and I challenge the Abbé to produce such " a passage. I challenge him to point out a single instance in those " works wherein it is asserted by the author that he *immediately* re- " ceived any command, precept, or information from the Most High. " On the contrary, it is continually insisted upon by Swedenborg, " that the Sacred Scriptures, or Word of God, contain the whole " will and wisdom of the Deity, and are fully competent, if rightly un- " derstood, to the instruction of man in every case relating to salva- " tion. It was, therefore, the great labour of Swedenborg, as a hea-

inspiration, as no necessity appears for it, merely to give an account of what one has seen and heard : while

“ venly-instructed scribe, not to reveal to men any new will or word of
 “ God, for that was not wanted, but to lead mankind to a right un-
 “ derstanding of the old word, which, through the misinterpretations
 “ of men, had been perverted and corrupted. It is true, in some of
 “ his spiritual intercourses, the author takes occasion to relate the
 “ discourse of the *angels* ; but this occurs so *rarely*, and, compared
 “ with the whole of his writings, makes so *small a portion* of them,
 “ that the Abbé must have strangely forgotten himself, or the truth,
 “ when he inserted in his charge the word *always*. It is further to
 “ be observed, that when we read of what the *angels speak*, which is
 “ very rare, their discourse is never pressed with the *authority of a*
 “ *command*, intended for the direction of life, but only in the way of
 “ information respecting the invisible realities of that world which
 “ they inhabit, and which they were desirous to make known unto
 “ men.”

Without entering into a minute discussion of that paragraph, I shall only say that it appears to me, from Mr. Clowes's words, that almost the whole of Swedenborg's works may be considered either as his own opinions, or as information which he has received from revelations or by inspiration. If he wrote from revelations, or by inspiration, it may be asked, who were the agents of either, whether in a visible way, whether in an invisible ? Were they superior spirits, who always revealed to him, or inspired him with, the truth ? Were they spirits of the middle hierarchies, whose communications were measured to the imperfect state of his mind, and varied according to the degrees of knowledge he was led through, and according to his ability to bear greater informations ? Were they inferior spirits by whom he was in danger of being misled ? Ignorant as I am of his works, may I be allowed to add these other questions :—Is there any proof that he has perfectly understood the spiritual language of angels, and has he always expressed himself in a way intelligible to his readers ? I am disposed to doubt it.

If most of what he says ought to be considered only as opinions of his, please to remember that he was a man, a poor mortal, or rather, Scripturally speaking, one of the dead (Matt. 8. 22); and that, be-

to speak of things of which we can have no positive knowledge, there is an absolute need of the inspiration of the Creator of all things. For my part, were I to say that any of the books that are generally considered as parts of the Old and of the New Testaments, or any part of them, is a relation of facts that have been witnessed on this earth by such or such person who wrote it, I should be afraid of being taxed with denying that it was given by the inspiration of God, with denying altogether that it is His Word, and with assimilating it, in imitation of the Jews, with the traditions of men: which would tend to lessen the faith in it, as no human record, of some extent, can be entirely depended upon; let the writer be ever so pious.

With the belief that the Scripture had emanated from the Deity, the converted Jews ought to have been impressed with the certainty that it speaks of different things from those alluded to in the books of men; of

fore his notions be admitted, they ought to be tried, in obedience to the injunctions in 1 Thess. 5. 21, and 1 John, 4. 1.

In the defence of the New Church I have particularly remarked, p. 241, Mr. Hindmarsh's following note. "The creation spoken of in the first chapter of Genesis, does not at all allude to the creation of the visible universe, but solely to the regeneration of man, as may be seen abundantly proved by Emmanuel Swedenborg, in his *Ar- cana Coelestia*." If Swedenborg has proved it to the satisfaction of his readers, I think they may conclude that the earth spoken of in the first verse of the Scripture is not this visible one, and as the Sacred Writings speak no where else of the past creation of another earth, it seems to me that they may infer, also, that in no place they allude to this, and to what belongs to it; but rather to the world which God sets in the heart of men; and which must be overcome for their regeneration.

things important for the soul, for the inward man, who, by sin, has ceased to be image and likeness of his Creator; of things able to make one wise unto salvation through faith, which is in Christ Jesus; of things profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim. 3. 15, 16). Perceiving that it relates to the soul (Job, 32. 8), as it appears to me from the numerous passages in which she is mentioned, they might have inferred that it was intended for her regeneration, for her resurrection from the state of spiritual death; and they ought to have endeavoured to apply it to themselves: which might have brought them to suspect the possibility of finding in the Sacred History a part or a hint of their own soul's history. For instance, in the account of the creation, which they had supposed to refer to a single individual, I think it might have been of service to them to examine whether it could not, and did not, relate to themselves as well as to that creature; which I believe may be countenanced by the following verses, which seem to hint at a previous existence of every one of us. Male and female created He *them* (Gen. 1. 27). And God blessed *them*, and said unto *them*, be fruitful, and multiply (28), male and female created He *them*, and called *their* name Adam, in the day when *they* were created (5. 2). The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun (Eccl. 1. 9). Is there any thing whereof it may be said, this is new? It hath been already of old time, which was before us (10). There is no remembrance of former things (11). That which has been, is now; and that which is to be, hath already

been ; and God requireth that which is past (3. 15). Yea, better is he than both they, which hath not yet been (4. 3). Have ye not read that He which made *them* at the beginning, made *them* male and female (Matt. 19. 4; Mark, 10. 6)? For we brought nothing into this world (1 Tim. 6. 7). I understand not these last words as referring to this visible world, but to the Scriptural, and to a previous existence of the soul, before she arrive into that unknown world, wherein she brings nothing, and from which she can carry nothing out (Psalm 49. 17), no more than we can from this present emblematical world. I believe, Theophila, you will find some other verses in confirmation of the probability of a former state, very superior to this ; and that, in meditating upon it, several instructive and satisfying consequences will occur to your mind.

In the fall of man, as well as in his creation, the early converts might have suspected that the Scriptures alluded to their own disobedience ; and inferred that it was on account of their own faults in a past life, that in this they were in a degenerate condition ; which I think it was wrong to impute to the sin of any creature, though the offence of one was by the will of God, the means by which all became sinners ; and so death passed upon all men, and the spirit of error or death reigned in every heart, for that *all have sinned* : Rom. 5. 12, which must have taken place in an antecedent world, for it cannot be said of infants in this that they have sinned. Likewise in reading the process of the regeneration of man, by applying it to themselves, they might have followed him with great benefit for their soul, through all the different states and transitions of his, such as Canaan, Egypt,

the wilderness, the promised land, Babylon, Zion, Jerusalem, &c. &c.; wherein I understand that the first man,—the first in every sense of the word,—appears under various names that show his progressive degrees of knowledge, regeneration, and power: first, as Adam, afterwards, perhaps, as Noah, Abraham, Jacob, Moses, David, and Joseph, the just and charitable man. I think the same might be said of the Woman, of the Son of Man, of the Apostles and others; whose names or titles in the Scripture seem to me to change in proportion as they advance into the knowledge of the truth, Gen. 2. 23.—3. 20.—17. 5.—32. 28.—36. 1, 43.—41. 38, 45. Matt. 11. 13, 14.—17. 10, 13.—27. 17. Mark, 3. 16, 17. Luke, 1. 31, 32. John, 1. 42. The Acts, 1. 23.—11. 26.—12. 25.—13. 9. Rev. 2. 17.

In reading of the Scriptural Egypt, why should I not inquire within myself, whether my soul is not in a state something similar to that of the children of Israel, the miserable slave of as evil a spirit as the spirit Pharaoh, which oppresses her, and keeps her in the bondage of its false notions? Why would she not, like the people of God, cry to the Lord, and pray Him to send her a deliverer? Is He not the Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and in truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin; visiting (out of pity,) the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation, (to eradicate it from their hearts)? Exo. 34. 6, 7. Why would not my soul seek in the commandments of God, in Christ's precepts, and in Moses's ordinances, the sure way by which she could

get out of her own Egypt, and out of the grasp of the wrong spirit that governs her?

Why should I not examine with candour and simplicity, whether my soul is not in a state of wilderness, in a dry, barren system, in a condition of imperfection and ignorance, the shadow of the waste desert in which the souls of the people of God are represented, after they have been withdrawn from a distressing, tyrannizing error? Would it not be exceedingly advantageous to me, to apply to my soul, and to practise in fulfilment of the law, those essential purifications, those mental ceremonies, those religious observances, which the spirit Moses recommends to the souls that are the descendants of Abraham's righteousness? Why should not my soul, by the trials and contradictions she has to sustain in her wilderness, be, as well as they, in preparation to a better condition, like the promised land, the Zion, the Jerusalem, to which the people of God is brought up by degrees?

O that it were given to my soul to perceive within herself the Babylon in which she is in captivity; to meditate upon it, and to pray that she might be led back to the Jerusalem that would make her free and happy!

Why should I feel any objection to apply to myself what is said in Daniel, of the fall of Nebuchadnezzar by pride, that father and mother of all vices, that source of all our misfortunes; what is said of the loss of his understanding, of his mental degradation, of his being deprived of the heart of a man, and receiving for a while, and for his correction, that of a beast?

So foolish was I, and ignorant, I was as a beast before thee. Psalm 73. 22.

But at the same time I should have great hopes that towards the end of the seventh philosophical year or stage of my instructive probation, a state of difficulties intermixed by the goodness of God with many alleviations and consolations, it would be given to me to lift up the eyes of my soul to the spiritual knowledge; great hopes that my former reason would return unto me; that I should have the good sense of praising and honouring the King of heaven, whose works are truths and His ways judgement; and who is able to abase the souls that walk in pride: in fine, that after having gone through the different degrees of the first probation, which is the Scriptural world; and perhaps, according to my deeds, through a protracted time of bitter and painful reprobation, or of a second, severe, unmitigated probation, (Rev. 20. 6,) decreed against me by Divine Justice and Mercy, for my correction, I should be reinstated in the wisdom of a soul image of the Spirit Creator, and in the government of mine, and restored for ever to a state of felicity, (John, 14. 2,) unknown to me in my present lamentable lowness.

Instead of considering the Old Testament as an historical account of what had happened to a small nation that existed 2000 years ago in Palestine, which view of it tends to confine it to a peculiar set of men, would it not be more instructive for me to believe that the Almighty, the Maker and the Father of all, gave it, the same as the New, for the amendment of all his creatures, without any reference to the spot they inhabit, and the time they live in; and to apply the whole of it to my soul, and to those who will receive a new life from Abraham's righteous spirit, and from the companion of his soul the spi-

rit of the new Covenant, (Gal. 4. 22,) to those who will circumcise themselves of their pride, vanity, ambition, revenge, covetousness, &c. (Rom. 2. 28, 29,) and who will go through the various circumstances and instructions, or regenerating degrees of the Old Testament, that they may become the true children of the spirit Israel, near unto, or drawing nigh to God? Psalm 148. 14.

I have no doubt, Theophila, that, should we refer the whole of the Scripture to our soul, the hidden man of the heart, (1 Pet. 3. 4,) as having been intended for her benefit, for her admonition, (1 Cor. 10. 11,) by the holy mercy who bestowed it upon us, she would receive much more consolation than she can reap in continuing in the track of the early converted Jews; who, from want of understanding the Sacred Writings, and from inability to raise themselves to the sublimity and spirituality of the Gospel, lowered and accommodated it to their former erroneous notions, which pressed heavy upon them: the consequence of which has been the doubtful and unsatisfactory, though till this day useful, system which they adopted; and which may be said, notwithstanding trifling differences, to prevail still among nearly all classes denominated Christian; all of which understand the Scriptures, save very few points, mostly alike the converts of the first century: whose system, if discussed without prevention, could not, I think, be reconciled with the word of God, on account of their material notions, which seem to me totally at variance with the philosophical and the spiritual meanings of the language of the Sacred History.

From the New Testament, and from what we know

of the Jews who existed before it was made known, it appears to me evident that the Lord God had not been pleased to grant them the intelligence of the Old; and from the system that was framed by those who were converted, having retained a part of their previous notions,* I am equally confident that it has not been the will of God to give them a correct understanding of the New. I believe that their religious system, not being founded on the right intelligence of the Bible, was not, and could not, be true. Should you inquire seriously into it, as you cannot depend upon such an opinion as mine; and should your meditations on the Scripture, bring you to the conclusion that not a word of it, as I do think, ought to be taken in the common literal sense, then I suppose the Jewish and Christian systems, now in vogue, will seem to you, some how or other, mistaken and false.† In

* The same as they had given up the practice of eating but unleavened bread, and had ceased to see any harm in eating pork, when they learnt from the Gospel, that hypocrisy is the leaven from which one ought to beware, (Luke, 12. 1,) and that the soul is not defiled by that which goeth into the mouth, (Matt. 15. 17,) so I believe they ought to have parted with all the literal notions of their ancestors, respecting the Old Testament, and to have sought for its hidden and real meaning. Let me add, that I imagine that the mouth in verse 17, and the heart in 19, ought not to be taken in the natural sense.

† Since I wrote the greatest part of this extract, I have met with the Bible that was published in London, in 1780, by a reverend gentleman and others, with notes and commentaries having for object, as they say in the preface “to reconcile the Sacred Records with the
“ events that took place in the heathen world, and to confute the
“ deistical objections (unknown to me), which (according to them),
“ lay upon the following points: namely that the Scripture History
“ did not in the least accord with that of the heathen; which, as the

searching for one that would agree better with the spirit of the Holy Writings, one that by entering into it might

“ deists say, appears plainly from the Scripture accounts disagreeing
 “ with ancient geography and chronology.”

From what the editors say in their notes, I am inclined to believe that neither the Egyptian historians, nor any others among their neighbours, have made any mention of Pharaoh, of Moses, of the ten plagues inflicted by him or rather by the power of God acting through him, on Egypt; of the Israelites being led out of it under his command; of their miraculous passage through the Red Sea; and of the destruction in it of any of the kings of Egypt with the whole of his army: as it is recorded of Pharaoh and his host in the Sacred History. I suppose that on finding the total silence of the Egyptian writers on so considerable events, most deserving to be transmitted to posterity, far more than many which they have related: for which the editors account no otherwise than in saying that “ in a period of
 “ such remote antiquity, many events must have happened, even of
 “ the most extraordinary nature, which have been buried in oblivion
 “ by the course of time.” I suppose, I say, that some persons would have been so astonished at no historian of those times having spoken of those strange occurrences, that they would have considered it as quite impossible to reconcile Sacred with civil history; would have given up such an attempt, which I should deem injurious to the high reverence that men ought to have for the Scripture, as it tends to bring it down, in part, to a tradition or a vulgar history; and would have been led to conclude that, since those marvellous circumstances had not, to all probability, occurred in our Egypt, that which is spoken of in the Holy Writings, and in which they happen most undoubtedly, must be different from the outward Egypt, and must belong to another earth, as yet unknown to us. The editors I am alluding to did not take the silence of ancient writers in so conclusive a manner, as I do, against the literal system of the Jews, which seems to me to be nipped in the bud by it; and as they were absolutely in want of a visible Pharaoh to support it, they have imagined, in full spite of civil history, that Amenophis, the illustrious Sesostris’s father, who reigned in Egypt at the time that they supposed that the Scripture Pharaoh must have

easily admit all their contents (which I am persuaded none of the old ones do, neither any of the new ones that are followed by some sectarians, each seeming to me to reject what does not fully accord with its notions), perhaps it will occur to you that it is possible that, instead of being a history of events that have happened on this earth, they are either a relation of what has passed elsewhere, in a previous state or world ; or a prophecy, as I have been told, of things to come, I mean of future

existed, according to the custom of taking the philosophical and mental years in the Bible for vulgar ones ; that Amenophis, I say, was the Pharaoh who was drowned in the Red Sea : which they mention in several places, but without supporting their assertion by any proof. Then, having a Pharaoh of their own contrivance, they have followed up their original plan, the best they could, helping themselves, now and then, with other suppositions, with the fables of Josephus and of mistaken Jewish writers, no more true than him ; and also with the opinions of learned moderns, who, having been told in their youth that the Sacred Books spoke of this earth and of the same vulgar things as the profane, did believe it, seemingly without inquiring whether it was true or not : or who, having perceived the imperfection of the existing systems, and not knowing a better one to present their countrymen with, have thought that it would be more advantageous for them to let them continue in their old notions, than to subvert them by shewing their inconsistency and their discordance with the Scripture : the effect of which might have been to put their souls into a kind of waste, howling wilderness, into a dreadful state of emptiness, dissatisfaction, and unbelief. I think the publishers of the Bible which I have quoted would have run no risk of weakening the faith in their own religious system, if, instead of exposing unwillingly the nakedness of the Jewish, by undertaking to reconcile Sacred with civil history, they had confined themselves to giving at the end of every chapter, good moral and practical instructions, as they have endeavoured to do, from a sincere desire, which they profess in their preface, to serve the cause of piety and virtue.

circumstances among us and within us: perhaps both, if what is to come should be, by the Supreme Will, only a representation of the past, testifying the truth that there is no new thing under the sun.

In arranging their new system, the early converts in their simplicity and unenlightened zeal, may have thought themselves bound to take literally the words of the Gospel, and to consider as past what is written in the past tense. I apprehend it did not strike them that in the two Testaments there are many prophecies*

• Psalm 2. 7. Thou art my son; this day I have begotten thee. The Acts, 13. 33.—Heb. 1. 5.—5. 5.

8. 2. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. Matt. 21. 16.

6. Thou hast put all things under his feet. Acts, 2. 35.—1 Cor. 15. 25.—Heb. 1. 13.

16. 8. I have set the Lord always before me. Acts, 2. 25.

19. 4. Their line is gone throughout all the earth, and their words to the end of the world. Rom. 10. 18.

22. 1. My God, my God! why hast thou forsaken me! Matt. 27. 46.—Mark, 15. 34.

18. They part my garments among them; and cast lots upon my vesture. Matt. 27. 35.

25. 19. And they hate me with cruel hatred. John, 15. 25.

31. 5. Into thine hand I commit my spirit. Luke, 23. 46.

40. 6. Burnt-offering and sin-offering hast thou not required. Heb. 10. 6.

41. 9. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. John, 13. 18.

that are written in the past tense, and also in the present, though foretelling things to come ; from which, if

Psalms 44. 22. Yea, for thy sake are we killed all the day long ; we are counted as sheep for the slaughter. Rom. 8. 36.

66. 18. Thou hast ascended on high, thou hast led captivity captive : thou hast received gifts from men. Eph. 4. 8.

69. 9. For the seal of thine house hath eaten me up, (John, 8. 17.) and the reproaches of them that reproached thee are fallen upon me. Rom. 15. 3.

21. And in my thirst they gave me vinegar to drink. John, 19. 29.

118. 22. The stone which the builders refused is become the headstone of the corner. Matt. 21. 42—Mark, 12. 10.

Isaiah, 5. 18. Behold, I and the children whom the Lord hath given me. Heb. 2. 13.

9. 2. The people that walked in darkness have seen a great light. Matt. 4. 16.

21. 9. Babylon is fallen, is fallen. Rev. 14. 8.

28. 16. Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation, Rom. 9. 33.—1 Pet. 2. 26.

29. 13. For as much as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart from me. Matt. 15. 8.—Mark, 7. 6.

42. 1. Behold, my servant, whom I uphold, mine elect in whom my soul delighteth ; I have put my spirit upon him. Matt. 12. 18.

49. 8. In an acceptable time have I heard thee ; and in the day of salvation have I helped thee. 2 Cor. 6. 2.

50. 6. I gave my back to the smiters, and my cheek to them that plucked off the hair ; I hid not my face from shame and spitting. Matt. 26. 67.

53. 1. Who hath believed our report ? Rom. 10. 6.

3. He is despised and rejected of men ; a man of sorrows,

they had not been misled by their ancestors, they might have concluded that it was possible that many other

and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not.

- Isaiah, 53.** 4. Surely he hath borne our griefs, and carried our sorrows; yet, we did esteem him stricken, smitten of God, and afflicted. Matt. 8. 17.—1 Pet. 2. 24.
5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 1 Pet. 2. 24.
6. And the Lord hath laid on him the iniquity of us all.
7. He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth. Acts, 8. 32.
8. He was taken from prison and from judgement, and who shall declare his generation? For he was cut off out of the land of the living; for the transgression of my people was he stricken. Acts, 8. 33.
9. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 1 Pet. 2. 22.
10. Yet it pleased the Lord to bruise him: he hath put him to grief.
12. Because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Mark, 15. 28.—Luke, 22. 37.—1 Pet. 2. 24.
61. 1. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken hearted. Luke, 4. 18, 19.
10. For he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness.

passages, even all those that were written as past, were likewise prophecies; possible that the Gospel itself, which they took for a fulfilment of things foretold in the Old Testament, was also a prophecy intended to confirm the former ones: the same as we read in Gen. 41. that in the interpretation of the revelations made in dreams to Pharaoh, Joseph tells him (21. 25), The dream of Pharaoh is one; and in 32, there is: and for that the dream was doubled unto Pharaoh, it is because the thing is established of God, and God will shortly bring it to pass.

Isaiah, 62. 11. Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, behold, thy salvation cometh. **Matt. 21. 5.**

65. 1. I am found out of them that sought me not. **Rom. 10. 20.**

2. I have spread out my hands all the day unto a rebellious people. **Rom. 10. 21.**

Jere. 31. 15. A voice was heard in Rama, lamentation, and bitter weeping: Rachel weeping for her children, refused to be comforted, for her children, because they were not. **Matt. 2. 18.**

51. 8. Babylon is suddenly fallen and destroyed. **Rev. 18. 2.**

Hosea, 11. 1. And called my Son out of Egypt. **Matt. 2. 15.**

Zech. 9. 9. Behold, thy king cometh unto thee: he is just and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass. **Matt. 21. 5.**

11. 12. So they weighed for my price thirty pieces of silver. **Matt. 27. 9.**

Coloss. 1. 6. The truth of the Gospel which is come unto you, as it is in all the world.

23. Which was preached to every creature that is under heaven.

Titus, 2. 11. For the grace of God that bringeth salvation hath appeared to all men, &c. &c. &c.

Likewise the two revelations sent to Joseph in dreams (Gen. 37) seem to be but one, the second being only a conformation of the first. There are other instances of prophecies being repeated: perhaps to strengthen the belief in them.

Great, very great, are my reasons, from what I have been told, to believe that the whole Scripture is to this day an unaccomplished prophecy, except probably a part of the first chapter; and that it has not been yet the good pleasure of the Almighty to send on this earth the first regenerate man, and to make him appear among us under the name, or in the philosophical degree, Adam, nor in any of the successive degrees in which I think he is mentioned and foretold in the Old Testament; but let them be ever so strong, I should have no objection to confess that I must have unaccountably misunderstood what I have heard, and that I am completely mistaken, if it could be demonstrated to me that the pretended traditions of the early denominated Christians can be reconciled with the Sacred Writings, and are thereby entitled to all credit. At present I cannot imagine how, for instance, the accounts that have been published of the death of the Apostles can be true; being so much, as they seem to be, in contradiction with the Gospel and the Epistles, from which it is incontestible that they are to witness the desolation of the Scripture Jerusalem, the last days, the end of the world, and the coming of the Son of Man in great glory. (St. Matt. 10. 23;—St. Luke, 21. 20, 27, 28, 31, 34, 36.) Should you meditate on Christ's words, such as they are in those chapters, I doubt not that preferring them, in spite of

the instructions of your early teachers, to the fanciful fables of the old ecclesiastical writers, you will be convinced that those who, understanding the Scriptures literally, have supposed and written that the Apostles suffered martyrdom, and died naturally in the first century, they have paid no attention to the Saviour's words; and have told, or repeated, downright stories, invented either by them or by others, in support of their erroneous system; erroneous, in my opinion, in its historical part; and, I am afraid, very imperfect in the moral from a misconception of the Gospel. At the same time I must say that, considering the state of gross ignorance in which this world was in their age, I believe that it was better adapted to it, than would have been a spiritual and higher system; such as might now prove acceptable to many religious and enlightened persons; perhaps even to those who having investigated, and compared with the Scriptures, the systems of the different sects, follow none, because they are not thoroughly satisfied with any, nor convinced that any accords completely with the Word of God.

Tell me, Theophila, is there any record in civil history, by which it may be shown that the awful prophecy in Joel has ever been fulfilled, as it is represented in Acts, 2. 17, 18, 19, 20? When have the foretold wonders been shown in heaven? When has the sun been turned into darkness, and the moon into blood? Is there the least admissible human proof that the promised Comforter, (John, 14 and 15, and 16) has been sent in person, more than seventeen centuries ago, to the Apostles and among mankind, and that he has reproved the world of sin, and of righteousness, and of judgement? If that

third Divine Person has been on this earth, if he has taught all things to the Apostles, and has guided them into all truth, into the very spirit of truth that dwells in him in the same degree of holiness as in Christ ; and if they have been preaching and expounding the Scripture, according to their mission, even unto the uttermost part of the earth (Acts, 1. 8), (as it has been shamefully imagined by ecclesiastical writers who have represented them as travelling in all directions, except America and the islands that were not known in their time), how is it that there exists still among us such a diversity of opinions, concerning several passages in the Sacred Writings : an evident proof, I dare say, that this world has not been as yet informed by men thoroughly acquainted with the truth, and that the Lord has not yet destroyed the face of the covering cast over all people, and the vail that is spread over all nations (Isai. 25. 7) ; which I believe will be done away, when we shall be rightly instructed into Christ (2 Cor. 3. 14.)? In one of the religious meetings, some years ago, it was said that it is supposed that there are now on this globe 800,000,000 of inhabitants, and that only 175,000,000 may be reckoned as having heard of the Holy Scriptures. If we deduct from these 175,000,000 all the millions who do not know how to read, and all those who read without attention, and pay but little to the instructions which are given them ; rather small, I think, would be the number of those who might be considered as having more than a superficial knowledge of the Bible ; and if we should examine how much those whom we look upon as being conversant with it, are often perplexed and unable to satisfy inquirers, respecting many passages,

few indeed would be those who should be universally allowed to have penetrated deeply into its spirit, and to have a correct intelligence of it. Is it likely that the generality of this world would be still in such a state of ignorance, after seventeen centuries of preaching and writing upon it, if the true Light had himself, and through his Apostles, instructed our forefathers? I think I may doubt that he has; but I cannot presume to say positively that he has not: I believe it deserves to be inquired into, more earnestly than it seems to have been done. Before Copernicus all mankind thought that the sun went round the earth; and there are, perhaps, nine out of ten who still think that it does. Had not his opinion on the subject been investigated, I suppose all Europe would be mistaken as formerly on that point. How much more important for us to inquire whether the Old Jews and their successors have not been deceived by appearances concerning the Scriptures, and whether we are not equally in error!

Had the converted Jews received more intelligence of the Bible than their predecessors; had they perceived that it was possible that it had no literal meaning, such as that we attach to words, and that the way in which it was written was only a veil to which they ought not to adhere; and had they benefited by the New Testament, enough to reject totally the vulgar sense which their misled ancestors, who were acquainted only with the Old, had unfortunately followed, and which had prevented them from entering within the veil, they would have given no occasion to ill-disposed persons, the miserable slaves of the letter, no occasion to say: this is absurd, this inconsistent, this obscene, this unintelli-

gible, &c. But when they, well-intentioned people, instead of proving to others, with the help of the New Testament, that the Scripture is the Divine Word, and ought not to be understood as the words of men; when they, though pious and great admirers of it, took it and explained it in the same sense as profane books, was it to be expected that unbelievers, misinformed by the interpretations of those who, in those times, were deemed great authorities, would feel for it all the reverence that is due to it, and would give up their objections to what they did not comprehend, and in which they were so much misinstructed? Were an able writer to undertake to show that the Sacred History is an infinitely higher Book than what it is generally taken for, and that it does not speak of such common actions as ours, neither of such things as those that are visible to us; and were he to succeed to convince mankind that it is an error to ascribe to it any vulgar meaning, then it is likely that all the detractions that are and cannot be grounded but on material and wrong notions, would be discontinued; as their publishers would perceive their deplorable mistake, and would see that it must be a folly, a very lamentable one, to suppose any inconsistency, any obscenity, any want of wisdom, in a Book emanated from the Deity, and containing everywhere such great instructions. They would learn also that by persisting in their presumptuous and misguided criticisms, they would only expose themselves to the deserved disapprobation of others: a risk which is not run by the humble, as the simplicity they are blessed with, prevents them from judging and condemning what is above their present comprehension. As long as reli-

gious persons will continue to understand any part of the Bible literally, it seems to me to be feared that there will be some, not so well-disposed as they are, who will think themselves countenanced in their own objections by their opinion, and will exert their talents to mislead their fellow-creatures, and to prevent them from studying, and entering into the Mysteries of the kingdom; (of which I believe none of us can say that he has a complete knowledge,) not considering that their writings, if on the same plan as those that have been generally reprobated, would tend to destroy not only the persuasions that are the guide and the consolation of millions, but religion itself; as they would not point out to them the way by which, with the grace of God, they might discover in the Scriptures a holy system that would agree better with its spirit than the Jewish and those denominated Christian, and by which they would surely be more enlightened, more satisfied and consoled than they have been till now.

Suffer me, Theophila, to mention here that it has been the will of God that I should be, like some others, personally acquainted with the creature, whom, from the magnificent proof that has been given that he was initiated in the Mysteries of the Eternal God, and from what has been said and revealed of him, whom it is my bounden duty to respect as the most favoured of all creatures, as the superior of all, without exception. Once he was kind enough to tell me some thing which I took for a hint that Christ is the Kingdom of God. In meditating upon it, and comparing many passages together, it has been granted me to understand that the spirit or soul of Christ, being governed by the Spirit of God

and faith in Him alone, is truly the kingdom of God, and the kingdom of heaven: in the spirit of which it is impossible to enter, for those souls whose righteousness does not exceed that of the Scribes and of the Pharisees; and to whom it is not given to know the mysteries of the kingdom of Christ, nor of the Gospel, the doctrine of which manifests His spirit; and of which the least word or truth is sufficient for the heart that is a good ground; wherein, like the Scripture mustard-seed, it profits and increases, so as to become a great knowledge, in which those human minds that can raise themselves towards the spiritual system, or wherein the spiritual minds, may find rest and lodge themselves. The spirit of Christ and his righteousness, I understand to be the kingdom which we ought to seek first, in preference to all human knowledge: the kingdom into which shall enter only those souls who do his Father's will: the kingdom, the doctrine whereof Jesus goes about preaching, and by which he heals all the sicknesses of the soul. Christ's spirit is the kingdom, the religion of which the true Apostles expound, testify, preach, and teach. It is the kingdom for the possession of which the soul who is fortunate enough to find it, ought to part with every thing that is vain and worldly: the net that gathereth of every kind, but in which only the good remains. It is the kingdom wherein that soul is the greatest, that humbles herself, and becomes similar to that of the innocent spiritual child, lately born in the truth, of the water of simplicity and of the spirit, and not yet tainted with the false notions of the world: the kingdom for the sake of which we ought to strip our soul of her vanities, errors, passions,

of all mental lusts. It is difficult for those who are rich with the knowledges of the world, and proud with them, to enter into the unassuming simplicity, the meekness and humility of that spirit, or kingdom of God, which shall be taken away from those to whom it will come in vain, and given to those who will bring forth the fruits thereof (Gal. 5. 22, 23). Christ's spirit is the kingdom in the sincerity of which the soul of hypocrites cannot enter, neither suffers them that are entering, to go in: the kingdom, the doctrine whereof shall be preached to all the world, for a witness unto all nations: the kingdom that shall be inherited by the souls blessed of the Father, and for whom it is prepared: the kingdom, from which is not far the soul who acknowledges the truth of the two first great commandments; and for which is unfit that soul who, after having been called, looks back to the world: the kingdom which it is the Father's good pleasure to give to the souls of Christ's humble flock: the kingdom in which the souls Abraham, Isaac, Jacob, and all the prophets shall be seen, and wherein they will find an everlasting rest: the kingdom that will be near the converted soul in whom the spirit of the world will draw to its end: the kingdom which a soul cannot see in herself, except she be born again, born from new and better instructions; and wherein she cannot enter but through much tribulation: the kingdom which is not philosophical meat and drink, or knowledge, but spirit of righteousness, of peace, and of joy in the Holy Ghost: the kingdom which is not in human word, but in spiritual power or virtue; and which is the inheritance of the saints in light, of the souls who are delivered from the mundane notions that prevailed on them, and are

translated into the spirit of the beloved Son of God ; the souls who are accounted worthy of it, and are willingly suffering for it, and who will be preserved into that heavenly kingdom. Christ's spirit is the kingdom that will be inherited by the souls who are poor in the spirit of the world, and rich in faith : the kingdom which is promised to the souls who love God : the kingdom which is the power of God's Christ, salvation and strength to the souls of the faithful who desire that better country (Heb. 11. 16), and who will be made perfectly happy with it, wherever and in whatever condition they will be : far happier than any one could be, were he translated into the most beautiful place that can be imagined, without having in himself of the spirit of the true kingdom of God and of heaven ; for the coming of which into our hearts we ought not to cease to pray daily and most fervently, as our real felicity lies in that Divine Spirit. Come, Lord Jesus (Rev. 22. 20) ! Thy truth, thy humble Spirit, come into our souls, and reign in them ! Would to God that they should cease to be kingdoms of the world, kingdoms of error and pride !

I consider the words kingdom of God, and kingdom of heaven, in some passages, as applicable to those souls who, like that of Christ, believe in God alone, and are ruled by His commandments : or at least are in the way of becoming governed by them.

It seems to me a great pity that in our education we are not exercised to apply to all parts of the Scripture the explanations that are so kindly given to us in some places, and throw so much light on others. For instance, we find in Rev. 12. 9—20. 2, 3. that the Devil or Satan is called the great Dragon ; the old Serpent

which deceiveth the whole world, and which shall be cast into the bottomless pit, that he should deceive the nations no more : from which I think it has been understood by many that the Devil is the subtle serpent alluded to in Gen. 3. 1. Why should he not be taken also for Leviathan, the king over all the children of pride (Job, 41. 34) ; Leviathan the piercing serpent, Leviathan the crooked serpent, the dragon that is in the philosophical sea (Isai. 27. 1) ? And for Pharaoh, the great dragon that lieth in the midst of his rivers (Ezek. 29. 3, 5) ? Is it impossible that the words Leviathan and Pharaoh express vices or degrees of the evil spirit, as well as the words serpent, dragon, devil, Satan, Lucifer, Beelzebub, Belial, &c. ? Why should we not take also for spirits of devil, or evil spirits, the serpents mentioned in Numb. 21. 6, 7, 8, 9, — in Deut. 8. 15, — in Isaiah, 65. 25. — Amos, 9. 3. — Matt. 23. 33 ; the dragon, Ps. 91. 13 ; the viper, Acts, 29. 3 ? It seems to me that the more consistent we should be in our way of our understanding the Holy Writ, the more able we should be to perceive the wisdom and consistency that cannot be doubted throughout the whole of that admirable book.

In the explanation of the parable of the sower (Matt. 13), we read that the seed is the word of God ; and the the earth, the heart. Why should we not consider the seed manna (Exo. 16. 15. 31), the corn of heaven, angels' food (Ps. 78. 24, 25), to be likewise the Word of God ; and the ground on which it falls to be also the heart ? Would not that application seem justified by Numb. 11. 6. that shews that the Manna it speaks of, refers to the soul who finds herself in a dry state, and murmurs at receiving daily the same kind of instructions ?

. In a letter, dated 30th May, 1819, and addressed to the Pope, by the cardinals, archbishops, and bishops of France, to the number of 77, they have quoted the words of St. Ambrosius—"Launch out into the deepest questions," which I think he has meant as an explanation of the words launch out into the deep (Luke, 5. 4). I know not whether he went farther, and explained also the ships, the nets, the fishes, the lake of Gennesaret and the contiguous land, so as to be consistent with his interpretation: which, for aught I know, may be a good one. Should the dignitaries of the present French Church, who approved of it, apply it to other passages, I imagine they might arrive at an understanding of the Scripture, very superior to that in which they have been brought up; but it is likely that in launching out into the deepest questions, and entering more fully into the spirit of the Sacred History, they would be frightened and alarmed at the consequence; which would probably be the destruction in their minds of the literal notions of their church, which they respect, and of the religious system which they value, which they are bound to preach, and which I suppose they could not save from being upset in the deep into which they would launch out; but it is probable also that what they would learn, would amply compensate them for their loss.

I take this to be in general our case, and more particularly that of the ministers of instructions on the Holy Writings, no matter what persuasion they follow. They perceive that the literal sense is inadmissible in a passage; they search for one that may give satisfaction; and, if they succeed, they are apt to confine it to that passage; instead of applying it to others, where, if the

true one, it would be equally pleasing and elucidating. It seems to me inconceivable how they can understand and expound one verse morally, and the preceding and following ones literally; exposing their hearers and readers to believe that in any chapter the Scripture speaks alternately of spiritual things, and of vulgar things, having no connexion together. Surely such a glaring inconsistency cannot be in so great a book as the Bible. So long as they will persevere in the opinion of the ancient Jews, that it speaks of this visible earth, I apprehend they will never attain a right intelligence of it: and that they will always be, more or less, in confusion, uncertainty, and mistake, as they have neither rule nor proper guide to ascertain whether in such or such verse, they ought to understand the words earth, water, Egypt, the wilderness, Babylon, Jerusalem, heaven, sun, moon, stars, &c. literally or otherwise. I think that if they do not, after consideration, part with the vulgar notions of this world, they will never become a part of the people of God, and the very members of His Church Christ; nor will bring any of their flocks to it; and I am afraid they will never arrive at the true knowledge of the sublime religion that is taught in the Holy Writ from one end to the other: beginning with the philosophical instructions of the first regenerate man, which, by leading them in the true human philosophy, cautiously and wisely, from one degree of knowledge to another, would prepare them and bring them safely to Christ's spiritual doctrine; from which, after having been instructed in it by the Saviour himself, they might, in the course of time, by the Grace of God, pass to the still higher and myste-

rious religion that is to be learned from the Comforter, or rather from the Holy Spirit dwelling in him, and revealing all things by him, even more than by Christ (John, 16. 12, 13). To those who have been told in their youth that they were instructed in the truth, and who, from want of a serious and unprejudiced inquiry, believe firmly that they are positively acquainted with it, the opinion of such an individual as I am, that perhaps they do not know quite so much about it, as they have imagined all along; and that it would be useful to them to inquire immediately and earnestly whether they are right or wrong, my opinion, I say, will probably appear most impertinent and ridiculous: I own it may deserve no better appellation; but still I beg leave not to surrender to their learning, as long as, without the discussion to which I invite them, they will be persuaded that the forefathers of our Jews were the natural descendants of Abraham, by faith only the father of the faithful or of the people of God, according to the Scriptures. It seems to me that there is as little propriety in considering our Jews as Abraham's posterity, as there would be in saying that the converted Gentiles are Paul's natural descendants; because he begets them in Christ by instructing them in the true charity, that which contains love of God and of the neighbour. I concede willingly that the Jews, in their having received the Old Testament, in their having adopted literally some of the ceremonies and ordinances that are prescribed, in a philosophical sense, in the Books of Moses, their having been the masters of Judea and the inhabitants of Jerusalem; their having built in that town a temple for the worship of the Almighty God; in their

having rejected the Gospel, and their being dispersed everywhere; I concede, I say, that the Jews of this earth may be looked upon as the shadow of those who are spoken of in the Bible; (no more than a shadow I should surmise, and not a true emblem of them, since it cannot be proved that the great circumstances that happen inwardly to the Scriptural Jews, from the moment that Moses is sent to them, and under his successors, have ever occurred outwardly to the ancestors of our Jews;) but I could never admit that they have been the real people and the Sons of God, because, as I have already expressed, I believe it is not possible to reconcile such a notion with the tenour of the Sacred History. If the old Jews had been such, it would seem to me, from Rom. 11, that their now-existing posterity would be that people still, though in a degraded condition. Should that be denied of them on any grounds, then those who would dispute it must grant either that there has been no such thing as a people of God for the last seventeen or eighteen centuries; or that the whole of the denominated Christians has been that people, (as the whole of the Jews is supposed to have been); or only a part of them, according to the opinion of some.

Allow me, Theophila, to ask you whether there is anywhere a circumstantial, authentic account of a society having existed in ancient or modern times, that had received a full intelligence of Christ's doctrine, and whose faith and works were quite in conformity with it; and where are now the men of whom it might be justly said, these are the people of God; these are become the Sons of God, by receiving Christ into their heart, and believing on his name; these are born of the water

and of the Spirit; these are the true disciples of Christ; the faithful and persevering followers of his doctrine; these serve not two masters; they are no longer the slaves of the spirit of the world; their souls are subjects, and kingdoms, and temples, only of God? Where is the society called Christian that has not many institutions that tend to promote vanity and pride, and that are in absolute contradiction with the simple and humble spirit of the Nazarene who is entirely consecrated to God? Where is to be found the man of whom it can be said, with undeniable propriety, this is a Christian indeed, one who is led only by the Spirit of God, bearing witness that he is one of the children of God, (Rom. 8. 14,) and producing in him fruits of holiness, and by him miracles that testify that the Holy Ghost is descended upon him, as well as on Christ's Apostles? I imagine that you will be surprised at my doubt that a real Christian could be met with among us; but let any one who thinks himself such, and whose most sincere wish and intention are to obey Christ; let him enter his closet, and, the door being shut, let him take the Gospel, with the humility of a person who is willing to present himself before that judgement-seat of Christ, and to try himself by it; let him open it anywhere, and read with attention and reflection, what will happen to be before his eyes; let him privately examine himself about it with impartiality, and ask himself, do I believe this? (2 Cor. 13. 5.) Do I believe it enough to conform my conduct to it, as a true Christian ought to do? Do I not rather excuse myself from following it strictly, under some pretence or other? Do I not lean in preference towards the notions of this world that are more

indulgent to my passions, and do not oppose and condemn me in many things, as the Gospel does? Do I, in obedience to it, observe but the will of God? And I suspect, if he has any candour, that he will confess within himself that he is not, as a Christian ought to be, led entirely by the spirit Christ; no more than the souls of our Jews are guided by either of the spirits Abraham, Isaac, Jacob, Moses, Joshua, Judges, David, Solomon, Prophets; and that he has not the faith of a real Christian, though he may be accounted a good Catholic, Protestant, &c. a well-meaning, religious, most respectable man, according to this world. I surmise also that he will perceive that, in thinking himself so great a personage as a Christian, I mean an enlightened spiritual philosopher, in whom the spiritual mind and the human mind, or the spirit and the flesh, are by Christ's doctrine reconciled and united together (Eph. 2. 15, 16), and with one accord work for the glory of God and the good of the neighbour; he will perceive, I say, that he is as much deluded as the Jews of old were, when they imagined that they were the peculiar people of God: though they never had in themselves any of the superior spirits that alone can constitute and manifest that great people. Then with the eyes opened on the condition of his soul, let him part with the specious opinions and systems of this world that had misled him in the way of salvation; let him resolve to take the Scripture for his only guide; let him follow, the best he can, Christ's precepts; praying for assistance, and for the intelligence of them: and I have no doubt that the more he will do it, the more he will learn of the truth, and will be convinced that before he had been erro-

neously informed, and that he was not a worthy Christian. I hope also that he will see that it could not be otherwise, since he had not been gradually brought up to the understanding of the Gospel, and to faith in it, by the instructions contained in the Old Testament (Gal. 3. 24), which he will perceive to be, unless of an extraordinary favour from above, Acts, 2. 17.—4. 31.—9. 3.—10. 44.—19. 6. an indispensable step and preparation to the intelligence of the New: so much so, that without it, nobody can, I believe, thoroughly understand and receive the whole of the New. But though none of the systems that are called Christian appears to me to be positively the pure religion of Christ, and though they seem to me, from their being partly founded on a literal understanding of the Sacred Books, so imperfect that no man has any chance of becoming a thorough Christian by them, still I think that they are eminently advantageous to us in our present condition; and that, in their acknowledging Christ as the Light of the world, they are exceedingly preferable to those that reject his heavenly doctrine, and aim not at his holiness, virtues, and perfections.*

* It appears to me, from the New Testament, that none are made Christians, but Jews and Gentiles: from which I am inclined to conclude, that it is absolutely necessary to be either, before one can become a Christian. By Jews I mean the Scripture Jews, or the people of God, those who will receive a new life from Abraham's philosophical and righteous knowledge united with Sarah's spiritual knowledge, which I look upon as being an emblem of the spirit of the New Covenant, Gal. 4. 22, &c. Those whom I should consider as imperfect spiritual philosophers, of various degrees; as persons who have circumcised or stript themselves of some of the vanities of the world, and

I have been told that there are persons who, having meditated on the recent and present state of this world,

are partly led by faith in God, and still partly trusting in human works, more than in the goodness of the Omnipotent; philosophers, who have, more or less, of the spiritual and of the philosophical knowledge; and who, in their study of good and of evil, will give the preference to the knowledge of good over that of evil. By the Gentiles mentioned in the Holy Writ, I understand the great, but only human, nation, (Gen. 17. 20,) that will come from Abraham's philosophy, and that called Agar, or that which is to be learned from the first covenant, I understand, I say, the worldly philosophers, who will be unacquainted with the circumcision of the heart, and careless about it; who will be uninstructed in the spirit of the law, (Rom. 2. 13, 14,) the mere children of the flesh or of humanity; (8. 5.—9. 8,) which follow not after righteousness; (9. 30. Eph. 4. 17,) who will be acquainted only with the knowledge of good and evil, and deeper in that which is apt to gender pride, and to prompt one to judge the defects of others, in preference to condemning one's own; deeper, I say, in it than in that wherein there is simplicity and humility; philosophers, whose confidence will seem to be entirely in the unfruitful works of darkness, (Eph. 6. 17); but, however, who will be partly prepared for the reception of Christ's high, eternal doctrine, by what they will have acquired of Abraham's philosophical knowledge; and who will be by it in the way of becoming, with further instructions, Christian philosophers, dead to the pride and vanity of the world; whose regenerate faith and hope are but in God, and whose works, both in spirituality and in humanity, are according to Christ's precepts. Besides Ismael's sons, (Gen. 25. 13, 14, 15, 16,) I take for Gentiles also the souls whose knowledge will proceed from Keturah's human knowledge, (Gen. 25. 2, 3, 4,) and from the generations of the mundane spirit Esau, (ch. 36.) I think that, before their conversion, they will be, from want of the right faith, very inferior to the real Jews, but in point of philosophical knowledge far above the children of chaos, whose present diversity of opinion respecting good and evil, may be looked upon as a proof that in their discernment between right and wrong, they are not guided by any correct information, any steady principle, any well-settled rule, but rather by the prejudices of the

expect from the signs of the times, that we are not far from a great change in it, and from a happy period which

country they live in, and by the fashion of their age, which, in approving and disapproving, seems to be led more by fancy than by sound judgement. I believe such would not be our case, if we had been taught clearly in what good and evil consist; as will be those who, by God's mercy, will pass from the now existing state of mental chaos, I mean respecting right and wrong, to the philosophical state that will be the Scripture world; wherein they will be shown the real difference and distinction between both, so as to be saved from mistaking one for the other: and to be enabled to judge themselves rightly, and to repent for some of the thoughts and actions, which now from ignorance they value as good, and which they will learn to be evil. In the mean time, fortunate are those who, from piety, look upon the Word of God as the safest guide through the deep and intricate science or knowledge of good and evil; those who perceive in it that the good lies in humility of heart, and in faith in God, and the evil in a proud opinion of oneself, and in belief and trust in self and in this figurative, erroneous world; those who, with prudence and simplicity, keep the watch on their thoughts, words, and deeds, endeavouring to conform them to the Holy Writ, and who pray the Merciful Almighty to improve them in the good, and to deliver them from the evil. The custom, which I imagine to be ancient, of preaching on successive Sundays, from texts, between which it would be sometimes difficult to discover a connexion, being taken indistinctly anywhere, as it suits the ministers of instructions, does not appear to me the best calculated for the enlightening of their congregations, touching good and evil; because it deviates from the progressive mode of teaching, which is evident in the Sacred History: the method of which I regret that it has not been adopted and followed among us, and also that is not to be found in the books that speak of good and evil, the knowledge of them not being, I am afraid, treated in any of them methodically, as sciences are in general. But it could not be otherwise, since, as it seems, it has been the will of the Omnipotent that His degenerate creatures should pass through a condition of ignorance of right and wrong, previous to His setting into their hearts the unknown philosophical knowledge, system, order, or spirit, which I

they designate under the name of millenium, and take literally the thousand years prophesied in Rev. 20. I am inclined to agree with them as to the proximity of a most important revolution in our minds; but I differ with their opinion that the reign of Christ is at hand. I would rather think that the strange circumstances that have taken place during the last forty years, and those that probably will follow, have had, and will have, for effect, to prepare us by new ideas, by various reflections, and by the destruction of many long-existing errors and prejudices, to a most fortunate revolution in our hearts, a transition from evil to good; and to the coming of the first regenerate man, and of the woman whose soul would be a part of his: disposing us to hear them, and to receive reverently their wise instructions, by which the desirable change will be begun in us; and which would give us a new soul or life, or to the imperfect soul which we may have at present, a different life from that which she has; a life that would partake of their philosophical and spiritual knowledges, of their superior qualities and virtues. The general opinion is that they have been on this earth long ago, and that

unknown will be the world, in which will occur for their regeneration the marvellous circumstances that are foretold in God's word. Thanks and unceasing thanks to Divine Providence, for the useful knowledges, the opinions, sentiments, qualities, and consolations, which He has given us, and gives daily in alleviation of the state of dejection now which He has put us for a short time, and I hope for the purification of our former faults, of which we have no remembrance, (Eccl. 1. 11.) which state might be thought too mean and too indignant for the creatures of the Great God, were not His ways past finding out. Rom. 11. 33.

they have been the natural and original parents of the whole mankind. I do not deny the possibility of it, though it seems hard to understand how the whites and the blacks could come from the same stock ; but be what it may, from what I have heard I think it is probable that ere long, and when their regeneration will be completed or far advanced, it will please the Almighty in his immutable goodness to us, to send them in a condition considerably superior to ours ; so that they may be able to withdraw us from the low and ignorant state in which we are ; and to teach us what it would be very advantageous for us to know, and what we cannot learn from our usual preceptors. Had I to choose between their having existed already on this earth, and their being to come upon it, I would prefer the last ; as then I might have a chance of being rightly instructed by them personally, or by their disciples and agents ; and also of seeing with them and soon after their coming, him who is called in the Scripture the Son of Man, and of receiving from him, while in that degree of his regeneration, excellent instructions measured to my mental weakness ; and afterwards, when the appointed time would come that he should be revealed from heaven as the beloved Son (Matt. 3. 17), when his spirit should be the Lord's Anointed, or the Christ (Isai. 42. 1.—61. 1 ; Matt. 2. 18 ; Luke 4. 18, 19), and would shine as the truth, the Way, and the Life, those divine, evangelical precepts that might save me from all false notions, from all sins ; and that would impart to me the knowledge of the high spiritual life that would be in him, and would proceed from the Holy Spirit of the Eternal God dwelling and acting in him in the fullness of the Godhead.

I should hope also to receive from him the atonement (Rom. 5. 11), (the reconciliation, in the Latin and French versions) I mean, to learn from both his doctrine and his example, when, after having made him appear for a time and for our instruction, with purity, power and religious superiority, in the spirit of the world, as the Lamb without blemish and spot, without error, without sin, the Omnipotent in His loving-kindness for us and out of pity for our deficiency in faith, would have it that we should be taught in a new way (Heb. 10. 19, 20), more approximate to our great imperfection, and seemingly more within the reach of our intellect; would sacrifice him (1 Cor. 5. 7); and would call away from him His Holy Spirit (Ps. 22. 1; Matt. 27. 46), that he would be on a kind of level with us (Heb. 2. 17); when He would make him drink the bitterest of cups (Matt. 26. 39, 42; Mark, 14. 35, 36; Luke, 22. 42); lay down his heavenly life for a mundane one (John, 10. 17), his Sacred knowledge for vain opinions; taste of the spiritual death for the better instruction of every man; and that through sufferings he should be made more perfect than he had ever been; more able by his having gone through the experiencing of the lowest error and of its dire miseries, and practically through the way to recover from it, more able to show others how their souls could be saved and healed of all infirmities (Heb. 2. 9, 10.—5. 8, 9); would have him to be tempted (2. 18;—5. 15) and to be numbered with the transgressors, with the misled unbelievers who deny His absolute power, and ascribe glory to themselves; when He would make him sin for us (2 Cor. 5. 21); would have it that we should be offended because of him (Matt. 26. 31), during the dominion over his soul of the spirit of error that is the Scriptural death

(Rom. 6. 9 ; Jam. 5. 20); would subject him to a false pride, to sorrows and complaints (Ps. 22.—25.—31.—35.—40.—41.—55.—57.—59.—69.—88) to which he was a stranger while, full of faith, he did, for our instruction, only show himself in the opinion of oneself, instead of being virtually, as we are, the slaves and servants of it; would tie and nail through (human) weakness (2 Cor. 13. 14; Isai. 53. 10), his soul or spiritual body (Phil. 3. 21) to the belief in oneself and in the world, to the tree of death (Gal. 3. 13; Gen. 2. 17; 1 Pet. 2. 24); when He would for our sake make him descend for a while into an inferior condition, into darkness, into the grave of error, even into the lower degree of the spiritual death (Isai. 53; Eph. 4. 9; Matt. 12. 40); passing through the spirit or state of death and of hell (Acts, 2. 27), that he should acquire the means of opening and of shutting them, according to every one's deeds (Rev. 1. 18); would, on account of our iniquities and mistaken notions, load his soul with the same that ours are sullied with (Heb. 9. 28); would assimilate her to that of the dead in sin; and would, after his time of humiliation (Acts, 8. 33; Job, 34. 5), for our encouragement in the way of amendment, and for his future and everlasting happiness, would recall and raise her up from the spirit of the world, by three successive and progressive lights, spiritual and philosophical, by which he would rebuild the temple of God within himself (John, 2. 19, 21), and learn to conquer for ever (Rom. 6. 9), (as he should already have succeeded to do (John, 16. 33), before his being made sin because of our iniquities) the deceitful spirit that would have departed from him for a season, (Luke, 4. 13,) as it would be impossible to it to have

any influence and to prevail on him, while he should be protected and led of the Spirit of God ; and that would return into him (John, 14. 30), after he should have been forsaken by the Divine Essence (Mark, 15. 34); and when afterwards He would make him appear the second time without sin unto salvation (Heb. 9. 28), no more to return to corruption (Acts, 13. 34); that we should have before our eyes a convincing proof, a full demonstration of the efficacy of his method for the regeneration of the soul, and of her religious system. . . .

. to learn, I say, from the way that he should die unto sin, and from the virtues which he should gradually recover, and by which his soul should be completely raised up from the dead ; from his resignation to the Almighty's Supreme Will ; from his submission to whatever His Wisdom would decree and ordain for his resurrection from sin and its miseries, even to the greatest of all contrarieties, to the most repugnant to his heart, that of being concluded in unbelief, buried in iniquity, as we are ; from his conviction that whatever should be sent to him must be just and intended for his good ; from his surrender to the care and protection of Divine Providence ; his confidence in the supporting, consoling, unbounded Mercy, in which delights the Father of all ; his imploring Him to deliver him from his most cruel enemies, the vile human opinions and sentiments that would oppress his soul ; his confessing that the Grace of God, and passive, unreserved obedience to His commandments, are the sole means of redemption and salvation from the state of degradation ; his denying of himself ; his valuing himself as nothing ; his willing nothing else but what God wills and commands, but what

pleases Him ; his ever making to the Will of God the humble and righteous sacrifice of his own ; his fasting and stripping himself of the vanities of the world, of any confidence and belief in it, of whatever might foster in him its spirit, attach him to the earth, and turn him away from faith in the Divine Word, away from God his only aim ; his peace, not of the world, but of heaven ; his equanimity in troubles and dangers, proceeding from his hope in the Creator ; his praising and blessing the Almighty, during his time of adversity, as he had done while in prosperity, while without sin ; his silent patience amidst a variety of contradictions and bitter sufferings ; despised and rejected by many ; even forsaken by those to whom he had been divinely instructive, most generous, yet not complaining ; his readiness to forgive all injuries, without exception ; referring them to God, to the All-ruling Spirit ; seeking in Him alone for consolation, and no where else than in His own conscience, for the cause of his misfortunes ; his judging and condemning himself, and none other ; his acknowledging that outward enemies are to be pitied, and soothed if possible, not to be hated ; that they are, the same as diseases of both mind and body, but instruments and ways of the Deity for reproof and correction, but warnings and emblems of evil passions, of defects, existing in the soul, against which alone ought to be directed all our criticisms, hatred and wrath, till they be entirely subdued and unrooted out of her ; his humbling, afflicting himself, mourning, repenting for the failings and imperfections he would search daily, perceive and feel in his heart ; his meekly bearing of the chastisement of his errors, trespasses, and offences ; his

praying for forgiveness, and for strength against temptations; his watching upon himself; his prudence in all circumstances; his respect for the ordained powers; his full deference to their laws, except when they should appear to him so much in opposition to the commandments of God, that his conscience would not permit him to comply with them (Dan. 1. 8; 6. 7, 10, 12, 13); his fear of the Lord; his trembling at the thought of His eternal, universal, unlimited power; his hope and trust in Him; his faith in Him, from which would proceed all his words, all his actions, his love of Him and of His Word; his consecrating himself entirely to Him; his honouring from the heart and praising His justice, His wisdom, His forbearing love, His goodness, mercy, grace, providence, &c. [from his truth; his aversion to hypocrisy and deceit; his decent, unaffected deportment and manners, suited to every man's feelings; his modesty; his spiritual and enlightening charity to all his brethren and inferiors; his willingness to assist them with healing instructions and consolations (Ps. 40, 9, 10); his unassuming, kind behaviour to all; his disinterested friendship; his particular care to give no offence; his gentleness, simplicity of heart, candour, meekness, righteousness, humility; his sincere piety, irreproachable with ostentation and affectation; his deep-rooted belief that the dead in sin are nothing else than dust before the Creator of all universes; his perseverance in good, in innocence; in fine, from the complete resurrection of his soul from the deceptions and impostures of the spirit of lie, that dwells with more or less perversity and power in degenerate creatures..... I should hope, I say, to witness, to learn, and to receive from him the

great and practical instruction of the atonement, or the true and only way to atone for my sins; to overcome the world that is in my heart; to resist its temptations and seductions; to die to its vanity, by being planted in the likeness of his death, to become alive unto God (Rom. 6. 5, 11); the way to retrieve myself from my old fall, and partly unknown faults; to acquit myself by a different conduct from my former one, of the debts which unfortunately I have contracted in not doing what it was my duty to do, and in doing what I ought not to have done; the right way to obtain, by an implicit obedience to God's will, the pardon of my ancient disobedience; to have my sins forgiven and forgotten; to raise up my soul from the errors wherein she lies buried, asleep, dead-like (Eph. 5. 14); to rid her of her enemies, internal and external, even to turn them into friends; to free her from all distresses and griefs; the way to make peace between my spirit and my flesh (Eph. 2. 15, 16); the way to be reconciled unto God, and to pass over from the life of mortals that know Him not, to the life of the immortal beings who worship Him in spirit and in truth; in fine, to recover my primitive, my paradise innocence and felicity; and, instead of being, during a whole life (Eccle. 6. 12.—Heb. 2. 15) in a doubtful system (Gal. 4. 3), a pupil and a slave to the delusions and prejudices of the chaos of dark ignorance we live in, to become worthy of being one of the humble and obedient flock of the sanctified Shepherd of souls, led by him in the pastures of righteousness, a Christain in every respect, one of the Sons of God (Gal. 3. 26.—Rom. 8. 14), by receiving and following Christ as a pattern, during the crucifixion of his soul to the world,

and his dying unto sin for all, for the instruction of all (Heb. 2. 14), a pattern of atonement, of justification by faith (John, 1. 12, 13.—1 Pet. 2. 21), and of gradual regeneration or resurrection out of sin, out of the erroneous belief which God has set in the heart of fallen man ; Christ wounded for our transgressions, and tried by the sufferings of the soul, undergoing for our sake the process of the death unto sin, and presenting, in a low condition similar to ours, the whole practice, so necessary for full salvation, of the very perfect religion of which he had previously taught the most sublime theory ; Christ in sin, infirmities and temptations, instructing us by the works that correspond with his doctrine, for Christains the only truly good works ; instructing us, I say, by works of righteousness, after having instructed by faith, to form within us a complete system, uniting faith and works (James, 2. 17, 18, 20, 22, 24, 26), such as that of the true elect and servants of God ; which is built upon the spiritual Rock, with a right intelligence of his words and of his actions, all of which are practical lessons ; both while his soul is without sin, and while she is in sin, imploring God to pity him, and dying unto pride, by the way of the only atonement that seems to me effectual for redemption from all errors Mic. 6. 8).

As the man and the woman would be sent for the improvement of all, it seems to me peremptory that every where all should be, somehow or other, prepared to hear them attentively ; either by the gentle way of religious purifications, of watching on themselves, and of praying ; or by the painful way of severe corrections, afflicting losses, and distressing calamities, that would be, in

my opinion, figurative of some of the spiritual ones that will, in the appointed time, precede the much-to-be-desired end of the Scripture world in our hearts, and that would make us feel, more than we do, the want of a Deliverer and true instructor; bringing us to think of God, and to look to Him alone for protection, instead of trusting to the vain means of this world. I have understood that the coming of the Scripture First Man will be preceded by a most awful event that will impress every one with the fear of God, which is the beginning of wisdom, compelling every knee to bend; and disposing all creatures, more than many seem inclined to, disposing them to worship the Supreme Being in sincerity, to respect their Sovereign, and to love their neighbour. It is possible, also, that the reign of the fear of God in our hearts will be, in the fortunate consequences that would result from it for our behaviour and happiness, a precursor and an emblem of the future reign of Christ's doctrine in our soul; by which he would keep in her the evil spirit bound in insuperable chains; and by which alone one will arrive at the desirable state of the children of God (Rom. 8. 19, 21.—1 John, 3. 9.—5. 18). Let me add that I understand that such a millenium (Rev. 20. 4, 6) will be, the same as the unavoidable sojourning in Egypt, the Wilderness, and Babylon (Gal. 4. 3), during the course of regeneration, quite independent of the vulgar time; and will happen to any one, but only after he will have fulfilled in his heart the righteousness of the law and every tittle of it (Rom. 8. 4.—Matt. 5. 18), and, sooner or later, according to his obedience to Christ's precepts, considered as the commandments of God speaking in him

and by him, as He does in the Apostles (Matt. 10. 19, 20.—Mark, 13. 11), Christ's fellows and brethren (Heb. 1. 9.—2. 11, 12, 17,) to reconcile the world unto Himself (2 Cor. 5. 19).

Before I take leave of you, permit me to repeat once more that I may be considerably mistaken, and that you ought not to receive any notion of mine, without having discussed first, whether it is right or not. Do not believe me hastily (1 John, 4. 1); much rather search and ponder well the words and the whole of the Sacred Writings; they will tell you where I am wrong, and where I may be supposed in the way to the truth. May your reflections on them enable you to give yourself a positive and correct answer to the third question, on which I cannot satisfy you, from want of positive information about it! If they speak of both this visible earth, and the invisible world within us, may you find out, or may any body favour you with, a tried, invariable rule to discern and ascertain when the words earth and world ought to be taken in the literal sense, and when they ought to be understood in a different way; so that you may be safe against all mistakes! Beware of mine.

Please, Theophila, to accept of this farewell, the farewell of an ignorant man, a frail clay-vessel, in want of being emptied of its errors, and of being fashioned and filled with the knowledges, qualities, and virtues that will adorn Christain philosophers. If what I have ventured to say should induce you to meditate on the Scripture, and to study it, more than you had done before this communication of mine; if your investigation should be of service to you; if you should be blessed with a new intelligence of it, preferable to the

common ; if you should be delighted with it, and should perceive the possibility that it do not speak of this earth and other visible things, but only of inward things and actions referring to the soul, to the inner man rather than to the outward ; if you should be convinced that not a word of it ought to be taken in the usual, external sense ; and that it cannot be what it is generally represented, an account of events that have occurred on this earth, and have been related by men who have witnessed them ; but that, instead of being partly a tradition concerning this world, as mostly supposed, it is a Sacred History, the whole of which has been granted us by the inspiration of God, for the reproof and correction of our soul : not a mere allegory or fable, as many would perhaps imagine, but an authentic, a positive, revealed History of certain circumstances that shall take place within man, during and for his renovation (Job, 33. 29, 30) ; and at the same time a code of regeneration in the knowledge of oneself, in religion and felicity ; the whole tending to the formation of Christ in us (Gal. 4. 19) ; a code of resurrection from sin, showing progressively the way and process by which it can and shall be operated in the soul ; if you would admire the order that the Divine Wisdom has put in it, and the beautiful connexion that exists between all its parts ; if, from an intimate persuasion that every where you may find in it some important instruction for your soul, you would resolve to apply henceforth to her every passage of it ; if you would value it as an inestimable present from God, as an emanation from His will and goodness, as a Book holy, far above any you ever heard of ; as the very Word of the Creator who is infallibly itself ; if,

conscious of your inability to comprehend it by yourself, and with the help of human explanations, and feeling the importance of understanding it, that you might follow it the better, you would pray God to grant you the intelligence of its Sacred language; if you would believe that it would make you more pious before Him, more obedient to the laws of the Sovereign whom He has given you, more kind and instructive to your fellow creatures, more able to do them essential good; and that it would improve you in hope, faith, and charity, (in which consists the true and holy Christian religion, which I understand to be the eternal life (John, 10. 28); the eternal wisdom that is inhabited by the high and lofty Spirit, Isai. 57. 15.—1 Cor. 1. 24); the words that shall never pass away (John, 6. 68, 68.^o—Matt. 24. 35); the combining together of the two first great commandments (Matt. 22. 37, 38, 39, 40); the united theory and practice of all virtues; the reconciliation of the two natures, minds, beliefs, wills (Rom. 7. 22, 23); the union of the spiritual and of the human part within man; the end or destruction of the pride of the world in the heart; the resurrection of the spirits dead in sin; the passover from mortality to immortality, from humanity to spirituality and eternity; the spiritual Rock; the Light of the world; the true Vine; the door through which the real sheep enter in to be saved; the gate of heaven; the ladder to it; the throne of God, and His rest for ever (Ps. 132. 14); the temple and bread that are the body of Christ; the glorious body or knowledge that is united for ever with his spirit; the flesh that must be eaten, and the blood that must be drunk (John, 6. 50, &c.); the better country that is desired by the souls

of Patriarchs and Prophets; the Canaan that is promised to the faithful souls for their everlasting residence; the Mount Sion on which stands the spirit of the Lamb (Heb. 12. 22.—Rev. 14. 1), the Holy hill of the Lord; the Jerusalem that is the city of the great King; the religion in which there is no death, no worldly philosophy, no error, no night or obscurity, nothing inconsistent, nothing incomprehensible; in which all is simple, clear, satisfactory, all is perfection, joy, and peace, all pains and difficulties being removed by faith in God; the everlasting Gospel that will be preached to every nation (Rev. 14. 6); the Lamb's bride, the only wife and help meet for him, the tabernacle of God, the dwelling of His Spirit with men, the New Jerusalem coming down from God out of heaven (unto the soul) (Rev. 21. 2, 3); the woman in heaven who is clothed with the sun, and moon under her feet, and upon her head a crown of twelve stars, whose seed keep the commandments of God, and have the testimony of Jesus Christ (12. 1, 17), the mother or bearer of truth and innocence (5); the Book of life, the sealed Book which the Lamb alone is worthy to open, unveil, expound, and the seven mysteries of which he will make known only to those to whom it is given to know the mysteries of the kingdom, those whose souls acknowledge Him for their only Lord, obey and follow His Divine precepts, and whose faith and works are in full conformity with his, and according to the things that are written in that highly religious Book; if with humility and simplicity you would acknowledge the Almighty for your Creator and benefactor, from whom you hold your existence, your soul, your minds, your thoughts, qualities, talents, faculties, ad-

vantages of any kind ; if you would be thankful to Him for them, and likewise for whatever has happened and happens to you, whether good, whether apparently bad ; if you would have no other pride than that of being a creature of the Great God, and glory in nothing else ; if you would bear constantly in mind that your fellow-creatures have been in old times as much favoured as you, like you His images ; if always remembering that they belong to Him, though they would at times forget that you do, you would show a righteous reverence for Him, by treating them with the regard, the respect that are due to whatever came from Him, and is His ; from charity and from a consciousness of your own frailty covering their faults (Gen. 9. 23), trembling to judge and to condemn what may have been done by God, and meant unto good (45. 8.—50. 20) ; if you would admit the possibility that you have existed formerly, that you have sinned and done evil in His sight ; if you would repent for it, and pray Him to have mercy upon you, according to His loving kindness, to purge your soul and to wash her, to create in you a clean heart, to renew a right spirit within you, and to restore unto you the joy of His salvation (Ps. 51) ; if you would have no objection to concede that your transgressions in a previous life may be the cause of the contradictions you meet with in this, and that God sends them to you for the purification and amendment of your soul, of the inward man, who, having lost his primitive innocence, is now in each of us in a corrupt and degenerate state ; if confessing that they must be just, you would submit to them without murmur, living in hopes of better times ; if you should think that, were you to

obey His commandments (Job, 36. 9, 10, 11), it is likely that the bitterness of those crosses would be alleviated, and that perhaps you would be altogether relieved from them, as being no longer necessary to you ; if it should appear to you of the greatest importance to atone yourself for your sins, by dying unto sin, in imitation of Christ's way ; working, as it were, your own salvation and redemption with the Word and help of God (Philip. 2. 12, 13), making of yourself, by the atonement that is the practice of the Lamb's doctrine, an acceptable offering ; if thoroughly convinced that there is in the Will of God all that is wise, all that is just, merciful, and good for you, you would be perfectly resigned to it, and trusting to the Benevolent Providence, you would say from the bottom of your heart, Thy Will be done, and not mine !.....if, from being certain that it cannot be proved by any authentic historical documents that the wonderful circumstances mentioned in the Bible have happened on this globe, and from the impossibility of reconciling with it the pretended traditions of dark and superstitious ages, you should believe that it is possible that it be, as I have said above, a prophecy ; (which seems to be fully borne out by the certainty that it has been inspired, likewise by Christ's words that it is written of him in Moses, in the Psalms, and in the Prophets ; and also by Matt. 24, Mark, 13, and Luke, 21, on which chapters it might be, I repeat it again, proper to meditate without prejudice) ; if you would admit, from some peculiarities of the times we live in, that we may be near the fulfilment of the beginning of it, near the witnessing of the coming among us of the Man after God's own heart, and of His Spiritual Mate ; if you would take for granted that,

having eaten of the tree of knowledge of good and evil, they would be able to teach us both, to allure us to the good, and to guard us against the evil, with the wise method of the Sacred Scriptures, which would be, no doubt, very different from the vain and uncertain way of our common preceptors, and would be fit to withdraw us from the ignorance in which it is daily manifest that we are, concerning that great philosophical science; if you should feel that it would be desirable for you that your soul should be freed from the prejudices of this chaos or preparatory world, which by their falsehoods would surely be in opposition to the instructions of the first regenerate Man, and strong obstacles to your being guided easily by him through all the degrees and the whole process of the regeneration that is revealed in the Holy Writ; if you would then work at the purification of your soul, and succeeding in it as far as the implored Grace of God will allow in your present condition, you should find yourself in consequence much happier than you were before, more pious, more humble in the opinion of yourself, more comfortable in your mind from its being relieved from many errors, more easy about whatever may happen in these eventful and threatening times, more trusting to the Will of the Good God, the God of love, the Father of all, more in the disposition of heart and in the way that can lead you to the truth, and to belief in the Redeemer, the Divinely-anointed Spirit, image of the invisible God; may it be given to me to rejoice most sincerely with you at the fortunate change that will have taken place in your mental state; to unite with you in solemn thanks to the Most High who will have made you experience His Mercy; and to pray Him with you that you may

improve so much in your amendment, that when He will send the Man and the Woman whom He has chosen to do us good, to enlighten us, to show us a gentle way of reconciliation unto Him by learning, receiving, and keeping His commandments, you may be quite ready to bow to them, as to your superiors, as to the first parents of your soul in the truth and in a correct knowledge of the Word of God; ready to respect them, to listen to them, and to accept the milk of their instructions and consolations; exulting at your being favoured with so highly-gifted masters; and giving up cheerfully, as doubtful, whatever you might have learned before, whether from your own studies and meditations; whether from communications of any person of this world, all such being fallible! And as I firmly believe from the Sacred History that the Eternal Almighty, the Supreme Being, will put, in our new Preceptors, of His Holy Spirit, of Himself, the same as in the Son of Man, that they may fulfil their religious mission, I scruple not to tell thee, as thy friend, prepare thy soul to meet her God thy God
O Theophila!

The Almighty bless you, and pity

AN EXILE INTO IGNORANCE!

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

P.S. Since the time that I began writing the argument, which I have submitted to your examination, against the way that the Bible is generally understood, I have met with “Bossuet’s Discourse on the Universal History,” in which I have remarked the following passage :—

“ L’Egypte d’où il faut sortir, le désert où il faut
 “ passer, la Babylone dont il faut rompre les prisons,
 “ pour entrer ou pour retourner dans notre patrie, c’est
 “ le monde avec ses plaisirs et ses vanités : c’est là que
 “ nous sommes vraiment captifs et errants, séduits par
 “ le péché et ses convoitises ; il nous faut secouer ce
 “ joug pour trouver dans Jerusalem, et dans la Cité de
 “ notre Dieu, la liberté véritable, et un Sanctuaire non
 “ fait de la main d’homme, où la Gloire du Dieu d’Israel
 “ nous apparaisse.”

“ The Egypt it is needful to come out of, the wilder-
 “ ness which must be gone through, the Babylon the
 “ prisons of which it is indispensable to break open,
 “ to enter or to return into our country, it is the world
 “ with its pleasures and vanities : it is therein that
 “ we are indeed captive and wandering, seduced by
 “ sin and its irregular desires ; we must shake off that
 “ yoke to find in Jerusalem, and in the City of our
 “ God, the true freedom, and a Sanctuary not made
 “ by any man’s hand, wherein the Glory of the God of
 “ Israel appear to us.”

From that article it seems to me that the celebrated Bishop of Meaux had penetrated into the spirit of the Holy Scriptures, much deeper than most of the members of the Church he belonged to, and that he had of them, particularly of the world they speak of, very superior

ideas to the common ones. Had he fully explained the hint which he has given of his way of understanding them, I believe, so able a writer as he has been esteemed, that it would have been easy for him to demonstrate that it was not correct to take in a literal sense, anywhere, the Egypt, the Wilderness, the Babylon, and the Jerusalem, that are mentioned in the Bible; easy for him to shake to their very foundation the systems of the Jews and of the Roman Catholics, and to show that both had understood quite wrong the truths of that matchless Book. But he may have thought that it would be unbecoming in him, a Dignitary of the Gallican Church, to do it; and it is possible that he did not consider Europe, in his time, as sufficiently prepared to receive a great change in her religious opinions. Is she now in a more favourable condition for it? One might suppose her to be more ready than she appeared in the seventeenth century, on account of the late, still going on, spreading of the Holy Writings, of their being more generally studied than hitherto, and of other circumstances peculiar to the present times; and a zealous person might feel inclined to try to bring it about for the good of all. For my part, in the uncertainty whether the moment is arrived anywhere, or not, I should almost hesitate even in those countries where the free circulation of all opinions that are not irreligious and anti-christian, is allowed by the laws; and in those where it is not, I should think that any attempt at a revolution in the religious ideas and sentiments, belongs exclusively to the respective Governments; and I should leave to their wisdom to decide whether their subjects ought to be instructed in the Sacred History, otherwise

than they have been till now ; and whether they are in such an improved state that they can be, without danger, presented with, and educated in, a new system, suited by their rulers to their present condition : which, being founded on a better intelligence of the Scriptures than the literal ones of the ancient Jews and early converts, might with the blessing of the Supreme Providence, unite any where the Sovereign and his people in a religion more consonant with the spirit of the Bible, more simple, more clear, and more likely to promote sound morality in his dominions, than those obscure, inconsistent, incomprehensible, notions that have crept into, and laid hold of, the doctrines of the dark ages ; that, under the unexamined impression that they had been preached by the Apostles, have maintained their ground till this day : which new religious system, I say, by approaching nearer to the truth than the existing persuasions, might better prepare every one to the foretold and heavenly religion which I take for the house of God, the house in which there are many mansions or degrees of perfections, the church of the living God, the pillar and ground of the truth, and for the Lamb's wife and his soul's inseparable companion.

Theophila, it was my intention to conclude the argument that I have submitted to your serious consideration, by explaining to you the way that I understand the Trinity of the Father, the Son, and the Holy Ghost, in consequence of some instructions that I have received respecting the three symbols or forms under which the Eternal God is willing to put Himself for the consolation of men ; but my opinion differs so considerably from those that have long obtained, and continue to prevail,

in this world, that I am afraid it would not be agreeable at the present moment. To every seed its season. When the intellect, so much talked of in these days, will have passed from the close winter in which I apprehend it is still bound on certain points, to an open spring, then there will be more prospect than now of seeing my ideas on the subject welcomed and kindly entertained. I am sorry to be in a manner compelled to keep back from you what probably would give you some satisfaction, and might draw your attention to passages that appear to have been overlooked, and also elucidate others that I suppose to be misunderstood. I regret it likewise, because I think that my views being simple, intelligible, and concordant with the Bible, they might afford you the means of persuading and reconciling to the belief in the Holy Trinity, and in the Divinity of Christ, those whom you are concerned to see rejecting both, perhaps from want of considering that children, as we seem to be still in the knowledge of the Sacred History, show no wisdom in throwing aside what their weak faculties do not allow them to comprehend yet. In giving you that opinion, permit me to add that I do not believe that any body is under a positive obligation to adhere exactly, and surrender himself totally, to the old notions, that have involved the question in so much obscurity that it is next to impossibility to find out one's way in them. Were you to discard them entirely from your thoughts, and to mind that, whereas God is a Spirit, it might be proper to take the Trinity in a spiritual sense, I hope that, in searching perseveringly in the Scriptures, without yielding unreservedly to the sentiments of fallible men, you will, with the Divine help, glean and

acquire from them a rational and satisfactory intelligence of what has been always represented to us as a quite incomprehensible Mystery. Most sincerely I wish you may.

Farewell again, Lover of God : His Grace and Peace be with you !

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THE END.

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Page next to the title, for à read et.

Page 139, line 6 from bottom of note, for as read and.

- „ 144, „ 26, after generally add been.**
- „ 153, „ 21, for view read views.**
- „ 157, „ 22, for subject read subjects.**
- „ 181, „ 32, for His read this.**
- „ 221, „ 1, for thee the soul the^d of judgement read thy soul
the judgement.**
- „ 229, „ 19, after spirit read (Rev. 2. 7.)**
- „ 257, „ 4, for overflow read overflow.**
- „ 303, „ 14, for her read their.**
- „ 310, „ 20, after rich add in.**
- „ 357, „ 1, for Gal. read Heb.**
- „ 389, „ 12, after of add the.**
- „ 412, „ 10, in the note, for Scripture read Scriptures.**
- „ 459, „ 3, for conformation read confirmation.**
- „ 477, „ 29, in the note, after that add it.**
- „ 489, last line, for infallibly read infallibility.**

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